Úxwumixw 2050

Sḵwx̱wú7mesh Generational Plan

MAY 2024

Sḵwx̱wú7mesh Úxwumixw

Squamish Nation

Úxwumixw 2050

Sḵwx̱wú7mesh Generational Plan

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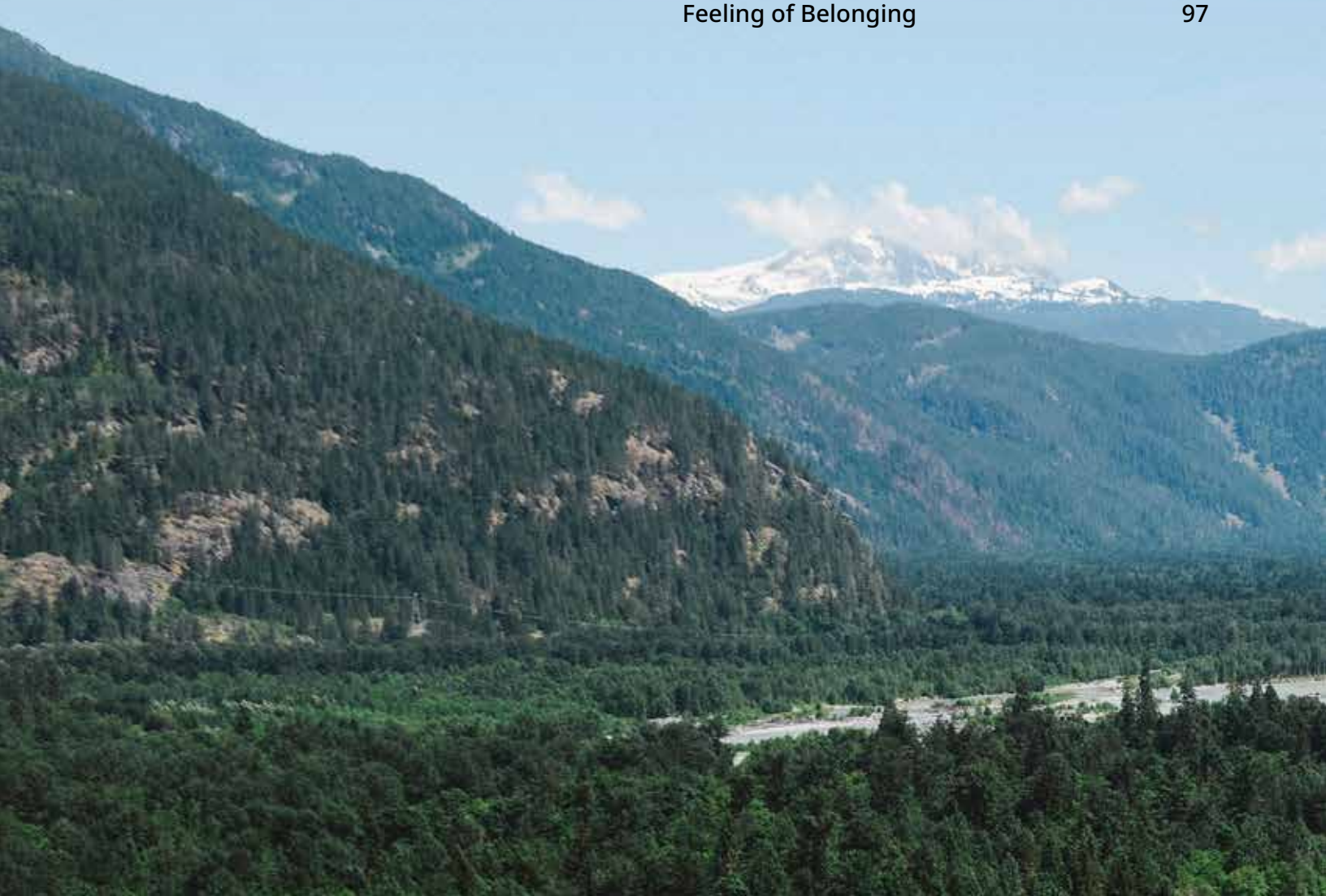

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Our community in 2050...

All Sḵwx̱wú7mesh People will be connected to each other, our history, traditions, culture, and land. We will bring our people home. Everyone will be safely and securely housed and will have proper and appropriate access to healthcare and community services. Our communities will have many places for our people to gather — in the forests, on the shore, in the longhouse, and in recreational spaces. We will have a strong visible presence throughout our territory. Those living on our lands will know about our history, culture, and language. We will be the recognized stewards of our lands and waters.

Our language will be used by all of our people, from our young ones to our elders. Knowledge of our plant and animal relatives will be shared among us. People will have a deep connection to who we are as Sḵwx̱wú7mesh People and to their individual roles within our communities. We will have a strong financial foundation as a Nation. We will be independent from external funding.

Everyone will have the tools they need to support their healing journey. Through intentional connection and an understanding of what our people have been through, we will come together as a community to address our intergenerational trauma and restore our ability to trust one another.

We will be **iýím**

(strong)

What is a Generational Plan?

We have been planning for our families, collective communities, and lands for thousands of years. Our Generational Plan is one way we as Sḵwx̱wú7mesh People can help plan for our future in a good way. This plan is by and for the people. It recognizes that we all have responsibilities and play a role in bringing this vision of the future together — as individuals, as families, as communities and as a government.

WHAT OUR PEOPLE WANT TO SEE
The four feelings of trust, security, purpose, and belonging come from what our community has shared, what is important to us as we look to plan for the next 25 years. As a community there are many ways we can strengthen these feelings no matter who we are or where we live, as we all work together to create a stronger future for our people.

WAYS WE CAN MAKE IT HAPPEN:
Within the 4 feelings, we have organized all of our community input into areas of action. These are presented in the framework below.

A Feeling of Trust: being able to count on our families and our neighbours, and an openness between ourselves and our government and leaders.

OUR TOP PRIORITIES by where we live

	Sḵwx̱wú7mesh Valley	North Shore	Away From Home
1	Housing	Housing	Housing
2	Culture and Language	Health and Wellbeing	Health and Wellbeing
3	Health and Wellbeing	Community Safety and Belonging	Culture and Language

A Feeling of Security:
a physical state and a state of mind or feeling where we are safe, healthy and stable.

A Feeling of Purpose:
our overarching life direction, our understanding and conviction about our role or mission in life.

A Feeling of Belonging:
being accepted, valued, and included.

FEELING OF PURPOSE

- Meaningful livelihoods
- Varied learning opportunities throughout life
- Celebrating our people
- Understanding our Squamish history

FEELING OF BELONGING

- Connected to our culture and language
- Feeling part of our nation
- Connected to our land and water

WE HEARD A LOT FROM EVERY GENERATION WHERE THEY LIVE

1100+ *Ideas from Ideashare*

1380

Eslhílhkw'iws Chet
"we are all related"
Sḵwx̱wú7mesh Census

Kwétsi syets tl'a Generational Plan

The Story of Our Generational Plan

Our Community is like a Longhouse. This Generational Plan is the roadmap for building, living in, and caring for our community. It includes four parts:

1. ***Gathering Materials***
2. ***Building the Longhouse***
3. ***Our Way of Life in the Longhouse***
4. ***Taking Care of Our Longhouse***

The Generational Plan is a strategic document developed by our Sḵwx̱wú7mesh People. It will guide the long-term social, economic, cultural, and environmental development of our Nation. The Generational Plan reflects the community's values, aspirations, and priorities. It provides a roadmap for decision-making and where our resources should go.

SḴWX̱WÚ7MESH SNÍCHIM

Our Sḵwx̱wú7mesh sníchim (Squamish language) is rooted in who we are and reflects our deep connection to each other and the land. Through Residential School and other forms of colonization our people were intentionally separated from our language. Healing from this means using our language by learning to speak and understand it and including it in our written reports. It also means using our language in a way that is accessible and inviting, not excluding those who don't understand it yet.

In an effort to have that balance, we have decided to use Squamish language in our chapter titles, name places, departments, and other important words just once within each chapter and then continue in English. We also have included pronunciation guides available in both the print (QR code) and digital (sound icon) versions of the plan. We hope that future plans can include even more of our language as our People continue to reclaim it. Our hands go up to all our language speakers and teachers for carrying this forward for our people.

In our history our traditional houses had long-sided walls and slanted roofs. They were an essential space for our people and the community. In these houses, you live with your parents, siblings, aunts, uncles, and their children. As well as your grandparents, and their siblings, children and grandchildren. Seven generations of the same family could be living together in one house.

Our people would move with the seasons. During the warmer months to harvest food, a family may move from the shore of X̱wáy̓x̱way (Lumberman's Arch) to the banks of the Ch'iyáḵmesh (Cheakmus) River, or from the beaches of Seṅáḵw (Kitsilano) to the upper river village of Ch'eḵch'eḵts (Chuckchuck). Longhouses were the center of our daily lives and rituals. The walls of the longhouse held births, deaths, weddings, naming, family dinners, and community feasts. They held laughter, tough times, celebrations, spirit work, and everything that our ancestors experienced. Our longhouses were and continue to be the hallmark of our cultural way of life, the center of our family units, and key in bringing our communities and visitors together.

VIDEO LINK: kwi heḿí eḵ' stélmexw á7aẃt tl'a nímalh (The Future of Our Nation)
https://youtu.be/U3sO4PKkJlo

USE OF ART

In the last decade we have seen a resurgence of the style of art that is specific to us as Sḵwx̱wú7mesh People. Our artists are learning how it is similar to but distinct from other forms of Coast Salish art. This process is slow, as we learn from and teach one another. Throughout the Generational Plan we use art from our people who live near and far. You will see that it may take influence from different styles and forms and may not be distinctly Sḵwx̱wú7mesh. Each piece symbolizes the uniqueness of the artist that created it and the diverse cultures that are woven throughout our people.

Late Eva May Nahanee

Why the Generational Plan is Important for Me

Elders:
We are the guides. We share our wisdom, knowledge, and teachings with our families and community so they can build on what we have done and move forward in a good way. I can use this plan to advocate for my needs and share with younger generations.

Nexwsxwníẃntm ta Úxwumixw (Council):
We can look to the Generational Plan as the voice of the people, to help guide us as we make decisions for our community.

Adult:
We, as adults, are now being called on to act and take a larger role in the community. This plan is all of our voices, I can use it to take initiative in the areas that I am passionate about and hold our leaders accountable. This is true no matter who I am in community, even if I live far away.

Youth:
This plan will have the greatest impact on us as we will be growing into adulthood while it is being implemented. My voice is as important as anyone's, I will be carrying on this work in the years to come and can use the plan to shape the future of the Nation.

Staff:
The voices captured in this plan can help me focus my work on the stated needs of the Sḵwx̱wú7mesh People.

Children:
We will continue the good work started here as we grow into youth and then adults. We teach our community so much, and everything that is talked about and done is to create a better life for us.

Why a Generational Plan Now?

In 2020 Council made a clear goal "to house every Squamish member within a generation (25 years)". This goal led to the creation of the Generational Plan. Bringing all Sḵwx̱wú7mesh People home includes setting a vision for the types of communities we are welcoming people home to.

Sḵwx̱wú7mesh Úxwumixw (Squamish Nation) have been planning for our people, our communities, and our land for thousands of years. Our planning has evolved but our purpose remains the same: to honour our ancestors and the land, uphold our responsibilities as Sḵwx̱wú7mesh People, and ensure a good life for future generations.

In the old days, we gathered in our longhouses as families and met with the Siyám̓s (headman) from other villages. As the world around us changed, we embraced new tools. Our ability to adapt has always been core to who we are as a people. However, efforts to meet the colonial government requirements led us away from our traditions, culture, and land, and made our planning fractured and influenced by others. Now, we are taking back our right to plan in our own way — a way that honours our people's voices and focuses on what we need. The Generational Plan is one way we are doing this.

NEXWSXWNÍẆNTM TA ÚXWUMIXW (COUNCIL) GOAL:

"...to house every Squamish member within a generation (25 years)..."

OUR PLANNING HAS EVOLVED BUT OUR PURPOSE REMAINS THE SAME:

to honour our ancestors and the land, uphold our responsibilities as Sḵwx̱wú7mesh People, and ensure a good life for future generations.

What is a Generational Plan?

Our Generational Plan is one way we as Sḵwx̱wú7mesh People help plan for our future in a good way. This plan is by and for the people. It recognizes that we all have responsibilities and play a role. We must create our vision of the future together — as individuals, as families, as communities and as a government.

This plan will help us navigate challenges. It will help us make the most of our future by saying what we want our community to be and how we can make it so. Here are the basics of the Generational Plan process:

We All Have a Say

From our youngest to our oldest, from those living in community to those living away, and those that cannot speak for themselves (future generations, the land and the water) all of us are part of making sure our plans work for all of us.

Honouring Our Culture

The Generational Plan is all about respecting our Sḵwx̱wú7mesh culture and traditions. We make sure we listen to our Elders and keep our Sḵwx̱wú7mesh ways of being and doing at the center.

Our Big Vision

We took flight and went high above to see the big vision and look well into the future. This plan was a chance to reflect and look out 25-50 years to the future we want to create together.

Everything Matters

We opened it all up and looked at everything on our minds. We took nothing off the table, including our health, schools, homes, jobs, and our land.

Learning and Planning

We gathered information to learn what's good and what needs fixing in our community. This helps us make smarter short-term plans and specific plans — like housing, education, and marine and land use.

Working Together

We will team up with others. This includes federal, provincial, and local governments and community groups. We will work with them to get help and resources to make our plans come true.

Doing the Plan

This is our plan, now we start making it happen. This might mean finding money, teaching our people new skills, and checking if things are going as planned.

Keep Improving

The Generational Plan doesn't stop. We keep watching to see if things are going well and change our plan if we need to.

The Generational Plan is our way of making Sḵwx̱wú7mesh Úxwumixw better. We set our own goals and work together to make our dreams for our Nation come true.

Values and Guiding Principles

S7ulh nexwníẃ = Our Values

We look to some of our core values as Sḵwx̱wú7mesh people to help guide and ground our Generational Plan and the work that we will do for the next 25 years.

Úxwumixw

This word describes a connection we have to Sḵwx̱wú7mesh Territory, like where we live or where we belong to. Úxwumixw shows the relationship shared between the Land and the Sḵwx̱wú7mesh People. We are not just inhabitants; we are the Land.

The Ancestors knew Villages could not thrive unless the Sḵwx̱wú7mesh People worked together. Failure to do so would result in collapse. It is not survival of the fittest, it is survival of the most collaborative. Our Ancestors listened to the lands' teachings and learned its Language. They used this to build highly organized, sophisticated, and complex societies that have prospered for generations.

Sneẃíyelh

Sneẃíyelh is a term with various interpretations. It can mean advice — an opinion or recommendation offered as a guide to action. Or, it can mean something that is taught — teachings that are to be followed.

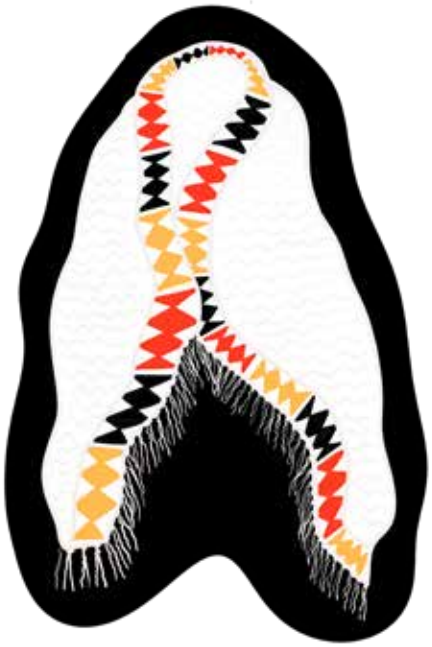
Sneẃíyelh is closely related to Nexniw, but the two should not be confused. According to Dr. Peter Jacobs, Nexniw can be understood as "learning how to fish," whereas Sneẃíyelh can be understood as "your father taking you to the river and teaching you how to gut a fish, how to return its remains to the river, how to pray over the fish, and why it is important to give away your first big catch."

Sneẃíyelh encompasses the wisdom of the Ancestors and is manifested in all we do. We recognize the power of Sneẃíyelh to nurture wellness and bring balance to everyday life. It is important to understand that love lies at the core of Sneẃíyelh. Without having love in our hearts and in our minds, we cannot act in accordance with Sneẃíyelh.

Tracy Williams, Sesemiya (North Shore)

Siyáḿin

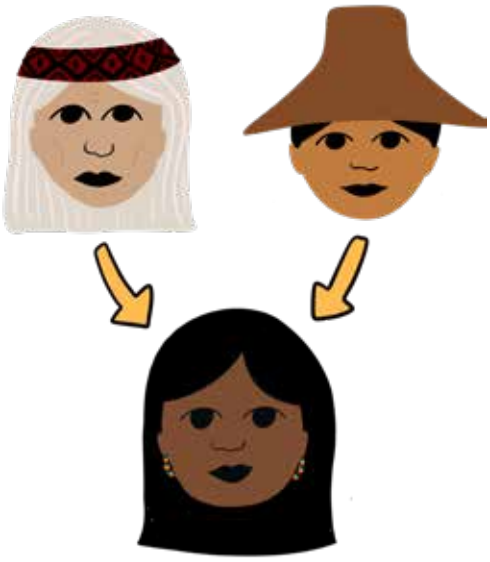
In the English language, the Sḵwx̱wú7mesh word Siýáḿ can be translated to mean “chief” or “highly honoured person.” It reflects the English concept of a leader or the respectful relationship we practice towards someone of high honour. Before contact, Leaders would ensure that the People were well taken care of. This included ensuring there was enough food and that everyone was safe.



All Siýáḿ understand that their legitimacy can only be sustained so long as they have the respect of their People. If this respect is lost, the people will no longer allow them to act as leaders. This is why the foundation of Siýáḿin is love, specifically, a deep love for the people. It is this love that drives the Siýáḿin to lead with a good heart and a good mind, to listen openly and attentively, to place the needs of others before their own, and to act with compassion and empathy.

While some Sḵwx̱wú7mesh People may be born into a Hereditary line of Siýáḿ, it is important to note that any one can become Siýáḿ. One must simply practice the Ways of the Siýáḿin and live it every day.

This evokes the saying “Ha7lh Stélmexw kwelh tiná7 chet,” or “we come from good people.”



Nexwníẃ

Nexwníẃ is closely connected to the word Sneẃíyelh. However, Nexwníẃ is specific to who or where we learned from. Nexwníẃ can represent a specific set of teachings that comes from a family. Our families have different ways of sharing their teachings with their family members. All teachings are important. We honour, respect, and follow the advice of our Ancestors, which has been practiced for thousands of years.

To honour Sḵwx̱wú7mesh knowledge is to uphold it, respect it, and to live everyday guided by its Teachings. When making decisions, we must remember to honour, respect, and follow the Nexwníẃ of our Ancestors. By bringing the Sneẃíyelh into the work we do, we achieve Nexwníẃ.

Wanáxws

Wanáxws is a relational concept that connects us with our environment through respect. In the Sḵwx̱wú7mesh Universe, one must show respect to all of creation. This includes the people, the animals, the plants, the land, the water, and the teachings.

Respect is what binds the People together. When we are on equal footing with each other and nature, we are morally obligated to treat each other and creation with kindness and compassion. This allows us to foster deep relationships and strong connections with the people and things around us. By showing respect in all that we do, we create a positive chain reaction which reverberates throughout creation. This eventually returns to us as the result of our good actions and words. Therefore, Wanáxws is the starting point from which good relationships, and a good life, spring from.

Stélmexw

In English, the Sḵwx̱wú7mesh word Stélmexw can be translated as "Indigenous person, person, or human being."

To understand the Value of Stélmexw in a Squamish context, we must examine the Sḵwx̱wú7mesh identity, or what it means to be Sḵwx̱wú7mesh. It includes the Upbringing, the Values and Principles, the Language, and the Teachings. To be Sḵwx̱wú7mesh is to honour these things, to live them daily, to allow them to guide your journey through life, to carry them with honour and respect, and to pass them down to the next generation. Being Stélmexw is to live life with compassion, kindness, and empathy. It is to hold love and respect for everyone and everything, including ourselves.

"As a people that have existed since time immemorial our future needs to be grounded in our Squamish ways."

Our Guiding Principles

The 2022-2026 Strategic Plan outlined principles to help guide the work we do for and with Sḵwx̱wú7mesh people. We took these principles to heart when creating this plan. They are:

Chet wa tkwáya7nnitway iy chet wa ḵw'ú7tsut ***(listen and engage)***

It is our job to ensure that we listen to the voices of our Stélmexw (people), Temíxw (land), and Staḵw (water). These guide the work that we do.

Wa chet nexwníẃen ta nexwníẃ tl'a Sḵwx̱wú7mesh ***(follow the ways of the Squamish)***

We are grateful for who we are, the work done to get here, and the opportunities with where we are going. It's important to us to do things in the right way and to make time for honour and respect.

Chet wa asch'eẃá ***(genuinely care)***

We are here for the Sḵwx̱wú7mesh Stélmexw, Temíxw, and Staḵw. We act with respect and care.

Chet wa ta7lt ta sneẃíyalhcht ***(learn the advice of the Squamish)***

While the teachings of the Elders and ancestors ground us, finding pathways forward in the 21st century requires constant learning and innovation.

Na wa nelhnílhtway ta úxwumixw ***(the people go through it together)***

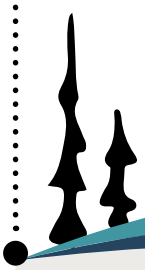
We must work together to achieve our goals through collaboration, teamwork, and collective strategies. Strong relationships come first. We do our work together.

We7ús chet ta Sḵwx̱wú7mesh siy̓áḿin ***(assert the rights and title of the Squamish)***

We live our commitment to uphold, support, and affirm our rights and responsibilities. We maintain and defend the rights and responsibility to our lands, waters, natural resources, and ways of being. We gather resources to advance our priorities and the needs of Sḵwx̱wú7mesh Stélmexw, Temíxw and Staḵw. We require external entities to recognize and affirm our inherent rights and title and to understand our priorities come before their priorities.

Our Process

PHASE 0:
Honouring & Understanding Past Planning



In the long ago our ancestors worked together in relation with land to support the health and wellbeing of our communities and the people living in them.

Only recently have we started writing down our plans. We recognize the more recent work that has been done by some of our Elders and knowledge keepers through using previous plans as a foundation for the Generational Plan.

PHASE 1:
Where Have We Been & Where Are We Now?

What is happening now?
What work have we done?

Strategic Plan 2020-2023 asked for a Comprehensive Community Plan (now known as the Generational Plan), work started in 2021.

Getting ready to plan = research and education to develop an understanding of the current state (where we are now).

Comprehensive review of current and past Squamish Nation plans, including those under development.

Getting on the same page: Comprehensive Community Plan workshops with Council and staff.

Making a community engagement plan.

PHASE 2:
Where Do We Want To Go?

What is our vision for our Nation?
What are our "in a generation" goals?

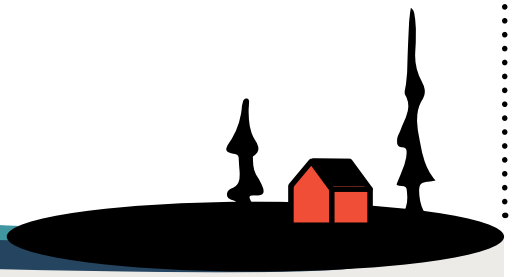
Asked community: "what do you want to see within a generation for Sḵwxwú7mesh Úxwumixw?"

Open ended: your hopes, dreams, worries, needs, and wants for the future.

Developed visions, directions, and priorities based on what we had heard so far and confirmed through community engagement.

PHASE 3:
How Will We Get There?

What can we do to achieve our vision?
What are our priorities, easy wins, and long-term strategies?



Members reviewed overall plan.

Staff helped develop strategies and action plans.

"The land belongs to the people and is where everything we do and live by derives from."

How We Heard Our People's Voices

We wanted to make sure that everyone in the community could share their thoughts and ideas in a way that works for them. We used different ways to hear from people like using the internet, sharing videos, attending community events, and meeting in person. We know that everyone has different preferences and needs, so we used a lot of ways to involve as many people as possible. We wanted to make sure that everyone could join in and contribute to our Generational Plan. This section talks about how we achieved this.

1100+
Ideas from Ideashare

Community Events 19

OUR GENERATIONAL PLAN

Community Working Group Meetings
15
7 Council Meetings
11 Elders Lunches
1380
Eslhílhkw'iws Chet "we are all related" Sk̲wx̲wú7mesh Census
10 Open Houses
18
Staff Working Group Meetings

Amalgamation Day, 2022

Littlest Ones School

Community Event

Online Engagement

In October 2021, we launched IdeaShare, an online platform for Sḵwx̱wú7mesh People to share their own ideas and rank others ideas based on which ones they liked best. We asked, "What are your best ideas to improve Sḵwx̱wú7mesh Úxwumixw for this and future generations?" By December 2022, we'd received over 1000 ideas through this and other engagement methods (described below).

Eslhílhkw'iws Chet (we are all related) – the Sḵwx̱wú7mesh Census:

From July to October 2022, the Census team asked every Sḵwx̱wú7mesh person aged 18 and older to answer questions about health, housing, jobs, education, language and culture, and other aspects of Sḵwx̱wú7mesh life. In total, 1380 members responded, representing every generation. This included 23% of off-reserve members, 41% of on-reserve members, and 53% of Squamish Valley members. The Census results provide incredibly important information for the Generational Plan and for all future work. The Census asked several open-ended questions, where members could write out their ideas in their own words. These responses have been included as part of this engagement summary to help inform the Generational Plan.

Newsletters and website

The Planning team has shared newsletters and project updates on the Generational Plan at squamish2050.net and Nation websites. They also posted updates on Nation social media accounts. These updates informed members about the process and promoted engagement opportunities and ways to contribute. Additionally, two mailouts were sent to all members. The first mailout included a postcard with a QR code that took members to the IdeaShare website. The second was a Generational Plan 101 newsletter sent with the Eslhílhkw'iws Chet member mailout.

Community Events and Open Houses

The Planning team has been attending community events and open houses in the Squamish Valley and on the North Shore throughout the planning process. This included an open house for those living away

from home which took place in Duncan. These events gave members an opportunity to learn about the Generational Plan, ask questions, meet the team working on the project, contribute new ideas, and share feedback on the themes, goals, and ideas created so far.

Nexwsxwníẃntm ta Úxwumixw (Council)

Council has provided feedback and input throughout the Generational Plan process through presentations to Council Committees and info sessions for all of Council hosted by Ta na wa Shéway I7x̱ w ta Úxwumixw (Planning and Capital Projects).

Elders

In June 2022, the Planning team began attending Elders lunches on the North Shore and in the Squamish Valley. These lunches provided an opportunity for Elders to share their knowledge, insights, and wisdom to shape the Generational Plan. Elders have provided feedback on how we are reflecting member ideas in the goals, objectives, and actions. They shared thoughts, ideas, and stories that were essential to the development of the plan.

Youth

Throughout the planning process, the Planning team has been connecting with youth through visiting the Squamish Valley and North Shore teen and youth centres, the Littlest Ones School, youth camps, and the youth conference. During these visits, youth have shared their ideas and hopes for what they would like to see in the future for the Nation.

Living Away from Home

We reached out to those living away from home primarily through mailouts and Eslhílhkw'iws Chet, providing updates and opportunities to have their voices heard. The Planning team attended the Sk̲wx̲wú7mesh Úxwumixw Open House in Duncan in November 2022.

North Shore Elders

Amalgamation Day, 2022

Squamish Valley Teen Centre

Community Working Group

A five-person Community Working Group was established in September 2022 to support the Generational Plan process. Members were selected through an open call for volunteers to be a part of the advisory group. Their role was to help the Planning team understand the specifics of members' ideas and visions for the future and what needs to happen to turn them into reality. The community working group met monthly to review work completed and provide direction and feedback. They helped us answer the question: "are we accurately reflecting the voices of Sḵwx̱wú7mesh People?".

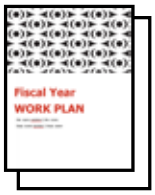
Staff Working Group

In addition to community engagement, the project team has been working with a staff working group (the Technical Planning Team) which includes representatives from each department. This group started meeting in November 2021. Input from staff has helped us to understand how the feedback we're receiving from members could be put into practice. They answer the question, "How do we do what we said we'd do?". This team includes many staff that are also Sḵwx̱wú7mesh.

Staff Working Group Meeting

How the Generational Plan Works with Other Plans

The Generational Plan plays a central role in guiding and aligning various aspects of governance, development, and community well-being within Sḵwx̱wú7mesh Úxwumixw. It shows the long-term vision and objectives that the community wants to achieve. The plan works in conjunction with other planning and governance efforts the Nation is currently engaged in. This integrated approach ensures that the community's long-term vision is consistently pursued and achieved across different levels of governance and development.



DEPARTMENT PLANS

OTHER PLANS

Eslhílhkw'iws Chet
SQUAMISH CENSUS

STRATEGIC PLAN

Úxwumixw 2050:
Sḵwx̱wú7mesh GENERATIONAL PLAN

S7ulh kwis Úxwumixw
SQUAMISH NATION CONSTITUTION
(in progress)

Strategic Plan

The Strategic Plan outlines the short-term (four year) goals and objectives that Council aims to accomplish during their term in office. Past Strategic Plans were created without the guidance of this plan. Future Strategic Plans will translate the broader vision of the Generational Plan into specific strategies and actions and will be developed in alignment with the overarching goals and objectives set forth. The Generational Plan should be regularly reviewed and updated to ensure that Council's Strategic Plans remain consistent with the community's long-term vision and aspirations. This ensures that political leadership is aligned with the community's goals and allows priorities to shift as work is done to meet community needs.

S7ulh kwis Úxwumixw (Our Way of Being a Nation) – The Squamish Nation Constitution

A Resolution for a Constitution was brought to the People's Assembly (AGM) in November 2022 by Paitsmauk (Dave Jacobs) and seconded by Syetáx̱tn (Chris Lewis). It was passed by Sḵwx̱wú7mesh People in attendance. The intention is for Sḵwx̱wú7mesh People to have input in the Constitution content and design so that it reflects the culture, values, history, and aspirations for Sḵwx̱wú7mesh, now and into the future. The Generational Plan and the Constitution are complementary tools that will work together to strengthen self-determination and governance. The Generational Plan serves to inform and support the development of our constitution by articulating the community's shared vision, values, and objectives. Once ratified, the constitution will, in turn, provide the legal and governance framework to realize the aspirations outlined in the Generational Plan, ensuring that self-determination and cultural values are preserved and upheld within the community. The Constitution will be voted on in a Referendum at the same time as the September 2025 Council elections.

Toni Mulkey (South Carolina)

Department Plans

Each department develops its own annual work plans and initiatives to contribute to the goals outlined by the Nation. These Department Plans are designed to address specific issues, projects, and services within each department's respective areas of responsibility. Department Plans are directly informed by the priorities and objectives identified in the Generational Plan and Strategic Plan. This ensures that the work carried out by various departments is in harmony with the overall vision of the community.

Eslhílhkw'iws Chet (We Are All Related) – the Squamish Census

Eslhílhkw'iws Chet provides essential demographic and socio-economic data about the community. This data is crucial for monitoring progress toward achievement of Generational Plan objectives. The Generational Plan will use insights gathered from Eslhílhkw'iws Chet as it is updated over time. If, for instance, the census reveals demographic shifts or changing needs within the community, the Generational Plan will be updated to reflect these changes.

Other Plans

There are many other plans that already exist or are currently being developed that interact with this plan. You will see them referenced throughout the plan, as many of them offer direction and insight into areas that are more specific than those covered here. As departments continue to plan for the future of the Nation, they will be expected to reference what is contained here as a first step to gain an understanding of what Sḵwx̱wú7mesh People want. Updates to existing plans will seek direction from the Generational Plan to ensure we are all moving towards the same goals.

VIDEO LINK: Public Safety Report
https://youtu.be/s7TZZh0CExk

Chet xwekws i7xw stam na ḵéxwencht

Gathering Materials

Building Our Foundation and Learning from Our Past

This chapter explains our understanding of our past and what others did before us. These learnings lay the foundation of where we are now.

Our community is like a longhouse; we need to gather the materials to build it before we can strengthen it. We work with the materials around us to build a home, a shelter, and a place where we belong.

Just like our ancestors did, we go into the forests to find the right trees, particularly red cedar, which we'll use as the foundation for our longhouse. We follow the paths they've used before. We learn from their knowledge and explore familiar and new areas to find the best materials.

Our ancestors passed down valuable knowledge and advice that guided us in building our community. Without their wisdom, we wouldn't know where to start.

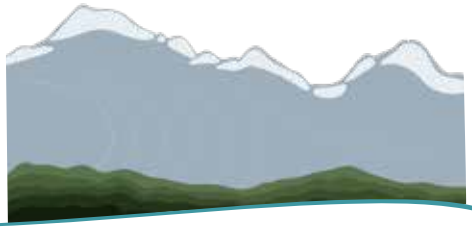
While we choose the land for our longhouse based on where we belong now, we understand that things will change, and we'll need to adapt in the future.

Once we have the right trees for our house posts, we carefully prepare them. We also select and prepare the crossbeams carefully. They, like the posts, represent our ongoing efforts to achieve our community's goals. They make our longhouse strong and resilient, ensuring it lasts generations.

Our presence here today is thanks to the care our ancestors took of the land and the knowledge they shared with us. They've guided us in building a better present for future generations.

Our community is like a longhouse; we need to gather the materials to build it before we can strengthen it.

A Look at Our History



The history of Sk̲wx̲wú7mesh People is rich and complex, with deep ancestral connections through our language. Our lands, customs, and traditions are the foundation of who we are. We have carried our stories through oral-based knowledge systems, teachings, and written support. Our people governed this land well before recorded history. For over thousands of years we have maintained permanent villages, water, and land-based resources.

Follow along as we journey through a brief history from the long ago to where we are now. Please note that these stories are an overview. We are only scratching the surface of our deep and long-standing history. We recognize and acknowledge your family may have a different telling or hold extra pieces of the stories shared throughout the following.

1 TEM NEXW7ÁÝSTWAY – THE TIME OF TRANSFORMATION

Over 140 million years ago, movement of the earth's crust (including continents and islands), volcanoes, and shallow seas gave rise to the lands and rocks that we now see as the Coast Mountains.

4 TI S7A7Ú7 SWA7ÁḾ-CHT – THE FIRST ANCESTOR STORY

The story of our Ancestors begins with Ts'ek̲ánchtn, a man who appeared and lived in Chk̲ẃelhp, where he and his wife raised a family. After many years, he heard a loud noise and discovered a man named Sx̲eláltn dancing Sx̲waýx̲wey (a ceremonial rite) on his roof. He was invited down, but Sx̲eláltn continued to dance until the ceremony was complete. These two men (brothers) eventually parted ways, and Sx̲eláltn formed a second village across the creek at Scheńk̲, where he raised his own family. They survived on the riches of the sea and forest. Their descendants would spread over the land, across the water to Vancouver Island and up and down the coast.

2 X̱EX̱EŃANTM I7X̱W TEMÍXW – ICE AGES

The ice ages began about 2.6 million years ago and lasted until 11,000 years ago. They brought glaciers and ice sheets to huge expanses in the Northern hemisphere. In our territory the ice ages brought at least three major advances and retreats of glaciers, with the last major advance occurring from about 25,000 to 12,000 years ago. As the glaciers melted, they shaped our rivers and creeks - the Capilano, Seymour, Mamquam, and the rivers of the Squamish watershed. Our land was shaped by the melting of ice, including the creation of Indian Arm and Howe Sound.

3 TEM X̱AAYS – THE TIME OF THE X̱AAYS (TRANSFORMER BROTHERS)

Four brothers, supernatural beings called X̱aays, were sent by the Creator to this region to give teachings and moral understandings of the world to the people who were living here. They transformed the landscape and life.

5 THE STORY OF SIÝÁḾ SMÁNIT – THE STAWAMUS CHIEF

What is now known as the Chief was originally a longhouse. A Tl'a7áshen-Feast was held inside with all the animal people as guests. The X̱aays (Transformer Brothers) immortalized this event by turning both the guests and the longhouse into stone. The spirits that were in the longhouse during the transformation remain enclosed within. Today on the rock face you can see different animals emerging from the stones. The longhouse is still visible, and the spirits of the guests remain trapped inside.

6 THE STORY OF SLHX̱I7LSH (SIWASH ROCK)

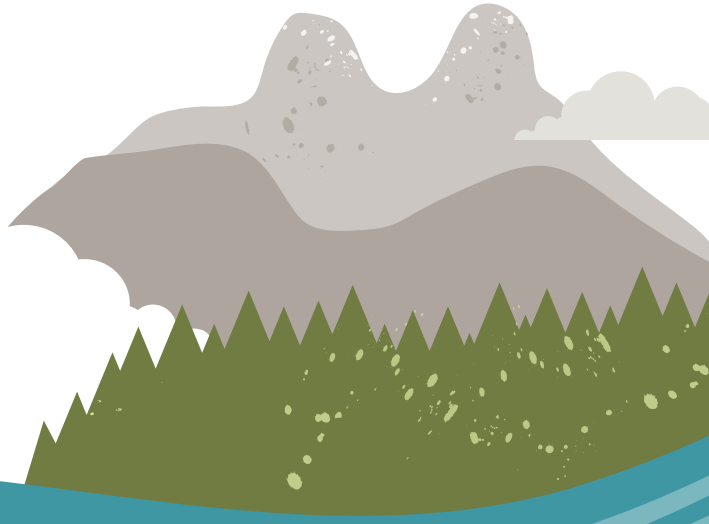
The story of Slhx̱i7lsh tells of a man committed to his marriage, who trained for the arrival of his future child by taking morning swims in the water to near present-day Ambleside Park. During his return lap, the X̱aays (Transformers) in their canoe blocked his passage. They told him he had to move and that he could not pass, but his determination told him he would do what he must for his wife and future child. The Transformers were amazed at his defiance of them as the emissaries of the Great Spirit and decided upon his fate. He would be transformed into the rock outcropping of what is now Slhx̱i7lsh (Siwash Rock) for all future generations to remember his sacrifice for spiritual cleansing and fatherhood. His wife was also transformed into a rock, which is beside Siwash Rock.

7 THE GREAT FLOOD

When the great rains came and flooded our land, some of our families packed what they could carry into their canoes, then paddled upstream. As the water rose, they quickly realized that they would have to walk up the mountain range to stay safe. They eventually found themselves at the top of Nch'k̲aý (Mount Garibaldi) and anchored their canoes to an arbutus tree. One day the rain stopped, and the sun came out, and that is how our people survived the great flood.

8 KWÉTSIWIT NA NAḾ X̲EYX̲ – THOSE WHO WENT TO WAR (THE STORY OF THE TWO SISTERS)

This story tells of two sisters who were daughters of a highly respected Siýám (headman). This Siýám was in conflict with the northern people, but his two daughters managed to persuade him to seek peace with them. The Transformer Brothers witnessed this act of selflessness and transformed them into two sister mountains so the people would remember their deed. These two mountains are now known as the Lions of Vancouver.



A PROCLAMATION.

9 THE ROYAL PROCLAMATION OF 1763

The Royal Proclamation was issued by the King of England, George III, in 1763. It stated that Aboriginal lands could only be occupied by settlers after "nation-to-nation" negotiations with First Peoples. This was to protect the lands from colonial land speculators in eastern North America.

10 1770'S: THE PANDEMICS

A smallpox epidemic during the 1770s was devastating to our Sk̲wx̲wú7mesh population. Over approximately 80 years, several other outbreaks impacted our people, these include: a smallpox epidemic in 1800–1801; influenza in 1836–1837; measles in 1847–1848; and smallpox again in 1862. Over time the population of Sk̲wx̲wú7mesh People recovered and when the first Europeans sailed up Howe Sound in their big boats we were strong and numerous again.

11 1791-92: SPANISH SHIPS ARRIVE

Sḵwx̱wú7mesh People are the first Indigenous People on the mainland known to have met Europeans, who first arrived in 1791 near St'á7mes. Spanish Captain Jose Maria Narvaez was the first European to explore our territory. The following year, 1792, the British naval Captain George Vancouver met the Spanish expedition in what is now called Burrard Inlet.

12 1862: RESIDENTIAL SCHOOLS

First residential schools established in Canada by Roman Catholic missionaries.

13 1862: CANADA IS ESTABLISHED AS A COUNTRY

14 1876: INDIAN ACT

The Indian Act was first introduced in 1876 and combined a number of colonial laws that aimed to eliminate First Nations culture in favor of assimilation into Euro-Canadian society.

16 1906: DELEGATION OF CHIEFS

A delegation of Chiefs from British Columbia, including Chief Joe Capilano, travelled to Ottawa and England to implore the Crown to resolve and reconcile our rights to the land. By 1924, it was illegal for us to gather to discuss politics.

15 1884: CULTURAL OUTLAW

The federal government amends the Indian Act to outlaw the potlach and winter dance ceremonies.

ACTS
OF
PARLIAMENT
OF
DOMINION OF CANADA,
QUEEN VICTORIA,

21 **1981: CHANGE IN GOVERNANCE**
In 1981 The Skwxwú7mesh Úxwumixw governance structure shifted from a hereditary system to a custom democratically elected system, under the Indian Act. Sixteen councilors were elected for four-year terms, plus an elected Band Manager. The councilors elect Co-Chairs of the Council instead of a Chief, and two political spokespersons.

20 **1961: RIGHT TO VOTE**
Federal legislation allows Aboriginal Peoples to vote in federal elections for the first time.

19 **1951: CULTURAL ALLOWANCE**
After sustained protest from First Nations, the Indian Act was amended to remove the anti-potlach and anti-winter dance provisions.

18 **JULY 23, 1923: AMALGAMATION**
The loss of land at Seńáḵw (Kitsilano) and in the Squamish Valley created concerns among the Sḵwx̱wú7mesh people. Eight years of discussions result in the joining of 16 villages into Sḵwx̱wú7mesh Úxwumixw as we know it today. Our ancestors signed the amalgamation document On July 23, 1923. "... the only solution for the good government of the tribe is the amalgamation of the several".

17 **1913: REMOVAL FROM SEŃÁḴW**
Sḵwx̱wú7mesh People were removed from Seńáḵw by the Province of B.C. via barge. Province acquired the land, but due process was not followed.

22 **1985: BILL C-31**
Bill C-31 removed Indian Act provisions tying Indian Status to marriage, which allowed women and their children who lost Indian Status through marriage to regain it. It also allowed Bands to control their Membership lists.

23 **2000: SN TRUST IS ESTABLISHED**
Referendum vote was passed in 2000 by Members to create the Squamish Nation Trust and to receive the Seńáḵw portion of the Kitsilano lands back. The Nation received a $92.5million settlement in recognition of lands surrendered plus the agreed upon parcel of land to be returned (Seńáḵw). Trustees distributed 20% of the settlement to community members that were alive at the time, legal fees were paid back to the Squamish Nation, and the remainder went into a trust fund that exists to this day. Potential interest made from the trust can go towards supporting community through distribution payments and project and entrepreneurial grants.

24 **2003: RETURN OF SEŃÁḵW**
Following decades in the courts, which also heard counter claims by the Musqueam and Tsleil-Waututh First Nations to interests in the reserve, in 2003 the Federal Court of Canada finally returned to Sḵwx̱wú7mesh Úxwumixw control over a misshapen portion of the earlier, larger reserve. Of the original 80 acres, just 10.48 acres exist today as reserve land.

Link to more history: *https://senakw.com/history*

25 **2011: BILL C-3**
Bill C-3 further addressed sex-based discrimination in the Indian Act, extended Indian Status to grandchildren of women whose Indian Status was reinstated through Bill C-31 (under certain conditions).

28 **2021: CALL FOR CANADA TO IDENTIFY GRAVES**

In the wake of Tk'emlúps te Secwepemc's discovery of children buried at the Kamloops Indian Residential School, Sḵwx̱wú7mesh Úxwumixw calls for all cemeteries, residential school sites, and unmarked graves where Indigenous children may have been buried to be identified.

26 **2018: ELECTION REFORM**

On December 6, 2018, Sḵwx̱wú7mesh People voted in favor of a referendum on Election Reform. It changed the Council structure to 7 elected Councilors and 1 elected Chairperson, plus an elected Band Manager. These changes came into effect with the Council election in 2021.

27 **2017/2019: BILL S-3**

Bill S-3 is the most recent amendment to the Indian Act correcting sex-based inequities. It ensures great grandchildren and great-great grandchildren of women who lost Indian Status through marriage are entitled to registration (under certain conditions).

29 **2021: BRING SQUAMISH HOME**
On July 28, 2021, Sḵwx̱wú7mesh People voted in favor of a referendum to designate three sites (Mathias Road, Orwell Street, Government Road) for affordable housing, built exclusively for our people.

30 **2021: BUILDING SḴWXW̱Ú7MESH'S COMMUNITY PLAN**
The Nation starts developing a comprehensive community plan to assist in achieving the vision of Sḵwxw̱ú7mesh People and core directions for land and cultural stewardship.

FOR MORE IN-DEPTH HISTORY FEEL FREE TO CHECK OUT:

- ***Book:*** *Tiná7 cht ti temíxw (We Come From This Land)*
  Website link: *https://www.squamish.net/history-book-sale/*
- ***Book:*** *Conversations with Khahtsahlano: As We Knew Him Available through Massy Bookstore or Amazon*
- *History video links of voices of elders (3 sessions)*
  - ***Session 1 -*** *https://www.youtube.com/watch?v=8yEbezArfak*
  - ***Session 2 -*** *https://www.youtube.com/watch?v=gHGCS_2ZTpY*
  - ***Session 3 -*** *https://www.youtube.com/watch?v=NM8zUo5dbPs*

The Things That Shape Our Nation

The forces of the world around us have affected our ways of being and doing since our creation. Before contact these forces were other tribes, the climate, plants and animals, and our spiritual teachings. When contact happened the world around us changed and so did external forces. These forces now include colonial governments (Federal, Provincial, Municipal), new technologies, and the urbanization of our territory. External forces impact every part of our lives: where our communities are, our ability to access the lands and waters, how we practice our culture, and how we govern ourselves. Here are how these forces influence us.

VIDEO LINK: Capilano Longhouse Public Meeting 1990
https://youtu.be/Ldc2tMSmu8I

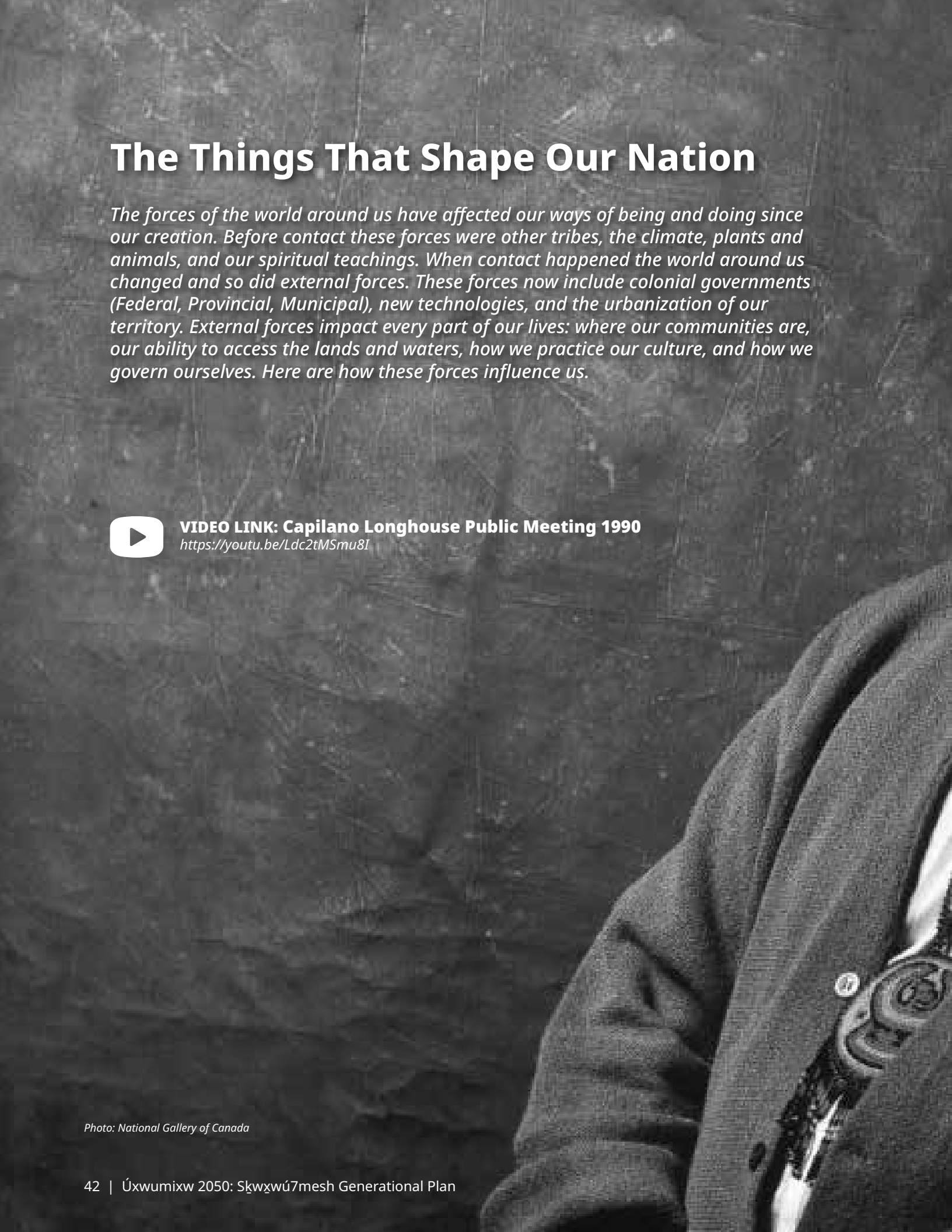
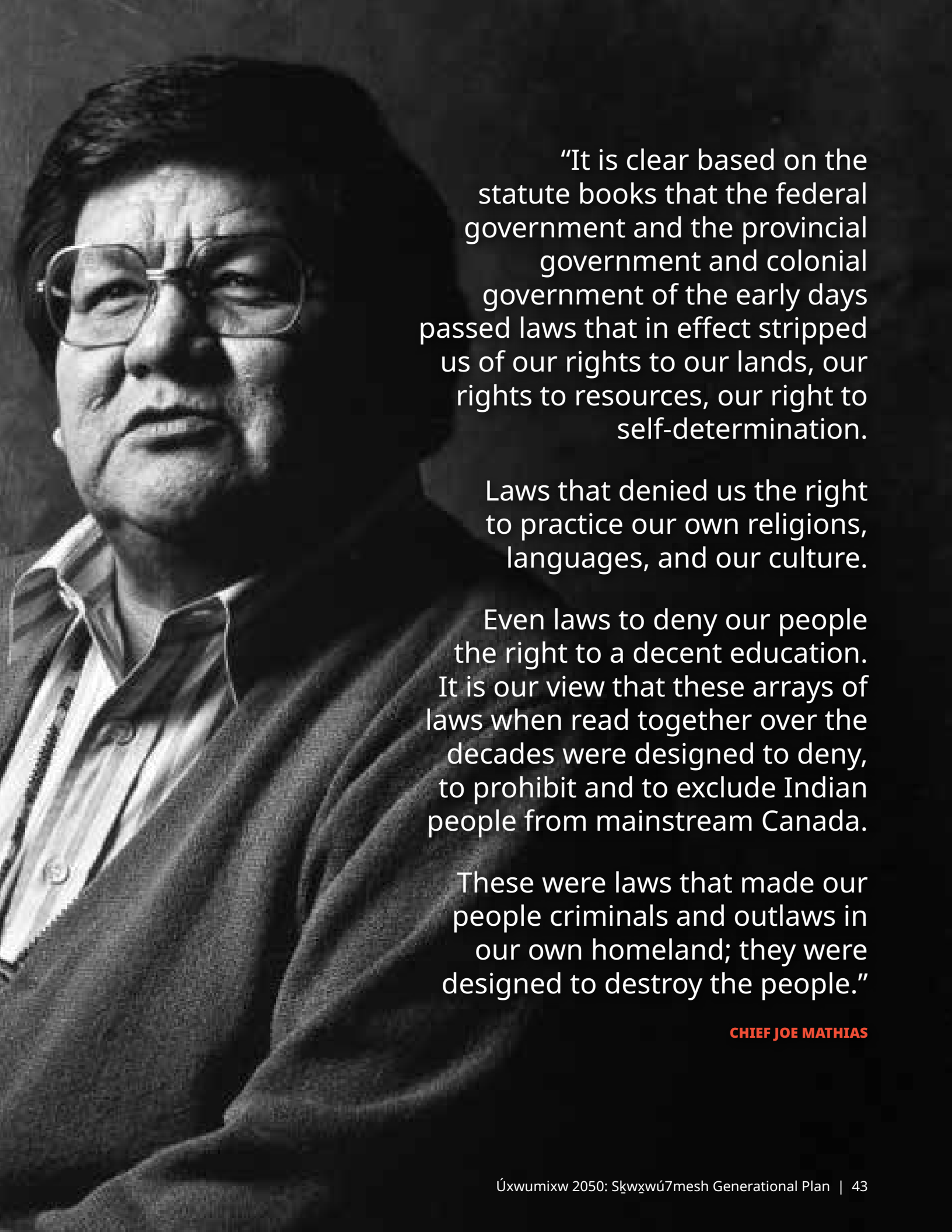


Photo: National Gallery of Canada



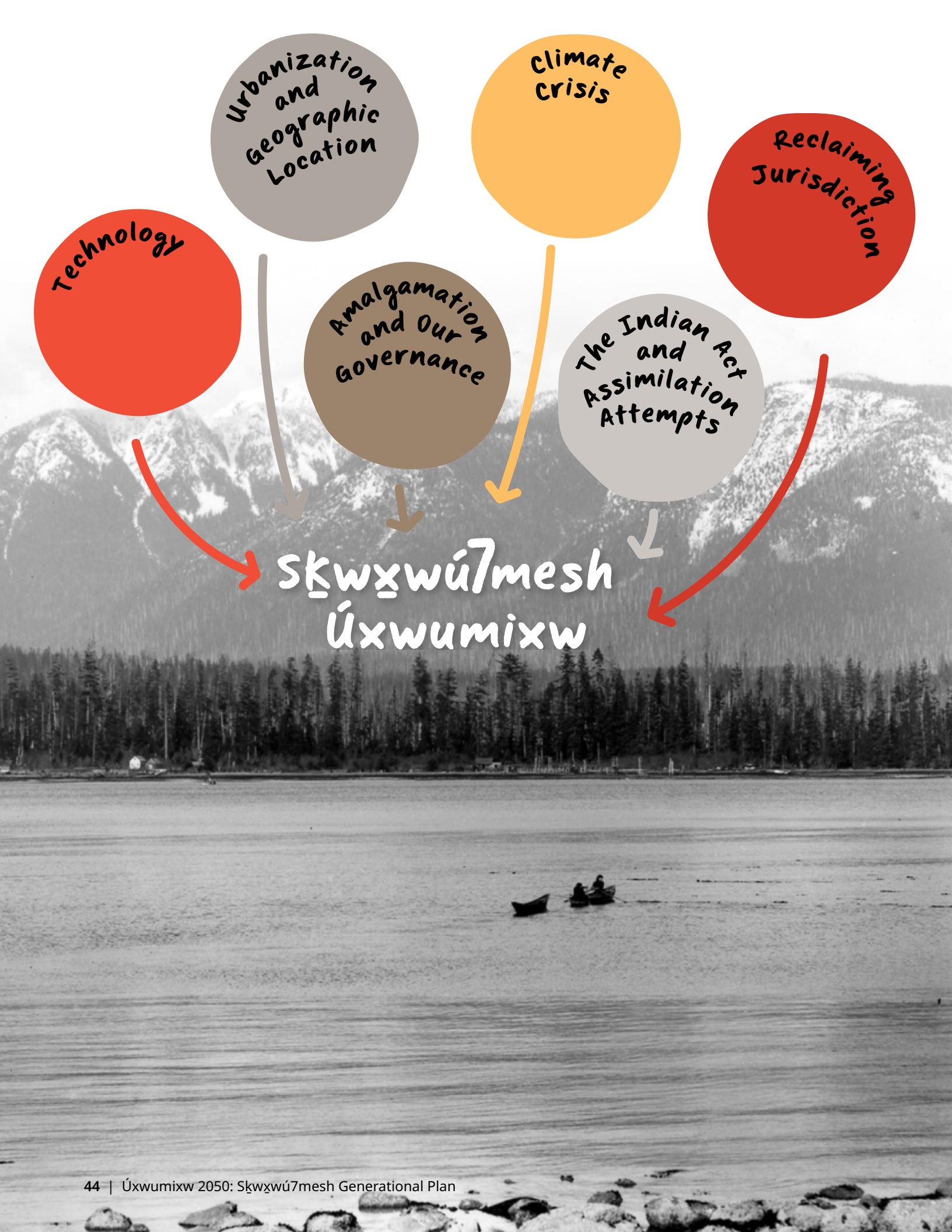
"It is clear based on the statute books that the federal government and the provincial government and colonial government of the early days passed laws that in effect stripped us of our rights to our lands, our rights to resources, our right to self-determination.

Laws that denied us the right to practice our own religions, languages, and our culture.

Even laws to deny our people the right to a decent education. It is our view that these arrays of laws when read together over the decades were designed to deny, to prohibit and to exclude Indian people from mainstream Canada.

These were laws that made our people criminals and outlaws in our own homeland; they were designed to destroy the people."

CHIEF JOE MATHIAS


Technology
Urbanization and Geographic Location
Climate Crisis
Reclaiming Jurisdiction
Amalgamation and Our Governance
The Indian Act and Assimilation Attempts
Sḵwx̱wú7mesh Úxwumixw

Technology

Technology changes quickly and affects our daily lives, influencing how we communicate, work, and travel. It also impacts the ways we create and think. We have integrated technology into some of our practices like our art forms (carving, weaving, etc.) and ways of travelling. While technology has brought benefits, it has also presented challenges for us. It has changed us and our world forever. We must continue to learn about and use new technology, while staying true to our ways of being and doing.

Urbanization and Geographic Location

Our territory is home to a vast urban landscape that includes many cities and towns, including parts of Metro Vancouver, the North Shore, and Squamish. Over the past 15 years we have seen rapid population growth. This has impacted every part of our lives including the cost of living, our access to the lands, waters, and other resources, and our ability to move around our territory.

Climate Crisis

Many organizations and governments, including the Sḵwx̱wú7mesh Úxwumixw, have acknowledged we are living in a time of climate change and crisis. Our land is responding to what is being done to it. As protectors of the land we feel these changes.

The Indian Act and Assimilation Attempts

The Indian Act is a major part of the long history of attempted assimilation and eradication of our people. It established ways to end our cultural, social, economic, and political ways of being. We have experienced many attempts to remove us from our land, culture, and each other. This includes the creation of the reservation system, residential and day schools, the 60s scoop, outlawing of our culture, and removal of Membership from our women. Our people are survivors. The separation our Elders and ancestors experienced from each other, the land, and our ways of life continues to impact how we live our daily lives. We continue to heal as a community, reconnecting with what we lost, and reclaiming who we are as a people.

Amalgamation and Our Governance

Since settlement began there has been immense pressure on each of our families and separate tribes. The decision to amalgamate was complex for our people, and it took them many years of discussion to decide. On July 23, 1923 our ancestors signed the amalgamation, which changed our families forever. Amalgamation established the Council of Hereditary Chiefs to conduct the affairs of the Nation and to guarantee good government and equality to all Sḵwx̱wú7mesh People. This was a modification of the traditional custom of consensus-based decision making. It would change over time to what we currently have as our Council structure. Each decision our ancestors made was for our future and to protect the lands and rights we had left, they believed Amalgamation was the best way to do so.

Reclaiming Jurisdiction

The government has allowed First Nations to start reclaiming control of certain areas and ways of life. Sḵwx̱wú7mesh Úxwumixw is moving forward to reclaim jurisdiction in several areas. How we will support and protect our families, youth, and children in the Chiýáxw Project (Child and Family Law). How we will educate our children and youth in both western and traditional ways through s7ulh wa nexwniẃéyalh (Our Ways of Education). How we will govern our people and our ways of life through s7ulh kwis Úxwumixw (Our Ways of Being a Nation – Our Constitution). These planning processes take many years and many of our people to make sure that they are strongly rooted in our ways of being and doing and will be accepted by the federal government.

"**Unity-Nchu7mut** coming together as one. Being proud of who we are and where we come from."

Audrey Rose Duerden-Hicks (Vancouver Island)

Community Snapshot

Sḵwx̱wú7mesh-ulh Temíxw (Squamish traditional territory) is home to a vast diversity of plants and animals. Our salt and fresh water give us life and our mountains guide us well.

Sḵwx̱wú7mesh People have always understood the importance of caring for the lands and waters that make up our territory. We consider ourselves to be stewards of the lands, waters, and living creatures within and around our home.

Today, our community lands provide opportunities for our people to live and be together. These lands provide the space for housing, community facilities, Nation- and member-owned businesses, and cultural sites where we can practice our traditions.

Our people continue to advocate to protect our lands, revitalize our language, uphold our traditions, and culture, and carry on our teachings that have been passed down through our families for many generations.

SQUAMISH TRADITIONAL TERRITORY

6,732 km^2

with

23 village sites & **24** reserves

VIDEO LINK: A tour of xay temixw
https://youtu.be/G1kv3-VFxJk

SQUAMISH NATION MEMBERSHIP

4,071 members

2,063 living on-reserve

2,002 living off-reserve

417 squamish valley

1,644 north shore

MEMBER AGES

42% 0-29

47% 30-64

11% 65+

3,169 eligible voters

"I have so much pride with my family and who I come from, I can walk up to someone and tell them that I love them, and they know."

Squamish Nation as a Leader

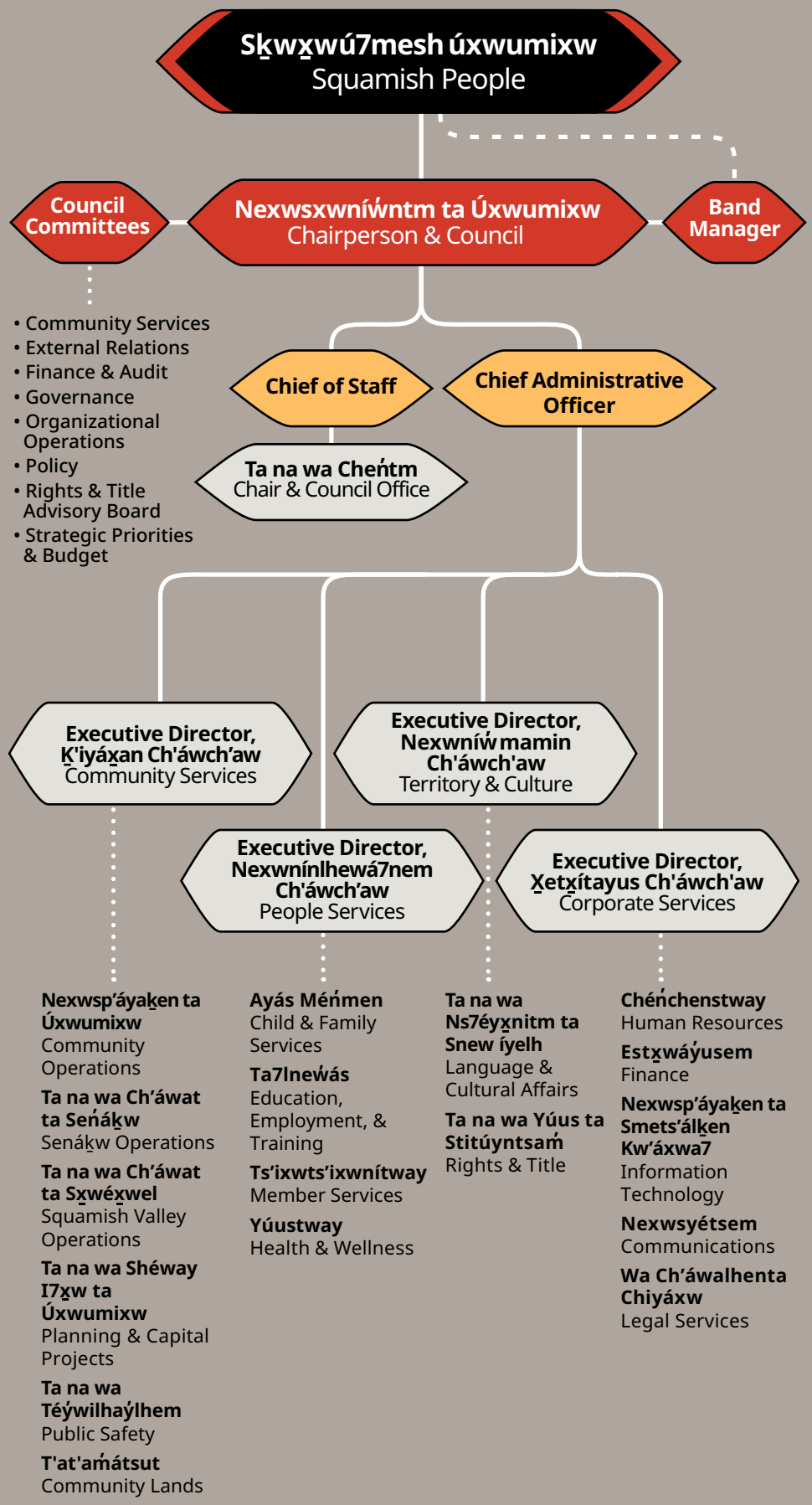
Sḵwx̱wú7mesh Úxwumixw is a leading First Nation on the global scale. We have and continue to create a strong presence of who we are as Sḵwx̱wú7mesh People through art, fashion, environmental activism, agreements and work with surrounding municipalities, economic development, language revitalization, land acquisition and so much more. We continue to lead a path for not only our people but other First Nations across what is known as North America to make their own money, laws, policies, and advocacy that is true to their ways of being and doing.

OUR ORGANIZATION

Council is the elected decision-making body that sets the overall direction of the Sḵwx̱wú7mesh Úxwumixw, both internally and externally. Council receives their mandate from membership to carry out the political business of the nation through a vote every 4 years. Council ensures that the Nation is provided with effective communication, strong financial and resource stewardship to support expectational program and service delivery.

Council provides directives to Staff and Administration to achieve our collective goals. Council has an obligation to govern and give direction with honesty, good faith and in the best interest of all members as they oversee the administration and finances of the Nation. Responsibility for all Departments rests with the Chief Administrative Officer (CAO) and the Executive Directors who report to Council. The Nation also has its associated entities Hiy̓áḿ Housing, Nch'ḵay̓ and Sḵwx̱wú7mesh Úxwumixw Trust.

Sḵwx̱wú7mesh Úxwumixw organizational structure supports our people through 2 entities and 4 divisions that hold 17 Departments.



Wa cheṯ tethím̓ ta tl'aḵtaw̓txw

Building Our Longhouse

Weaving Together Trust, Security, Purpose, and Belonging

In this chapter, we outline how we will build up our community. Our values of feeling safe, trusting each other, belonging, and having a clear purpose are the building blocks of who we are together. Here, we share our thoughts, dreams, and ideas, shaping what lies ahead for us.

Once we've securely placed the house posts and crossbeams, which represent the teamwork of different departments, we begin to wrap and decorate our longhouse. We do so with cedar shakes and planks. These decorations symbolize our shared voices. They contain our thoughts, dreams, fears, and plans. They bring us together and make our community stronger.

As we finish building our longhouse, we celebrate all the hard work and what it means for our community's future. With each cedar shake we lay, our longhouse becomes a symbol of our strength and our commitment to helping each other. It shelters us and makes our voices louder. We look ahead to the future, knowing that our longhouse will continue to be a place to live a Squamish way of life and raise our future generations together.

Here, we share our thoughts, dreams, and ideas, shaping what lies ahead for us.

Our Priorities

Listening to our people brought forward some clear priorities. These are things we heard often when talking one-on-one at events, getting feedback through online engagement, and from those that responded to Eslhílhkw'iws Chet – the Sḵwx̱wú7mesh Census. Some issues were a priority to people no matter where they live, their age, or their gender. With others there was a more focused call to action for specific groups.

BELONGING

A desire for a Feeling of Belonging is something that was mentioned often at events and workshops. Around 70% of census respondents said that they experience a feeling of belonging to Sḵwx̱wú7mesh Úxwumixw. This means the rest of us (30% of respondents) need more to feel like we belong - such as being more connected with other members, family and friends, and to knowledge about our land. The core Feeling of Belonging priorities are cultural programming, community activities, and language. This includes learning about and access to our history, teachings, values, ceremonies, spirituality, food, and arts.

SECURITY

Our Feeling of Security around housing and health services is the priority everywhere. Protecting our land and water was the top environmental sustainability issue coming from the census. The census also highlighted other issues that showed up more strongly in regional priorities, such as only 15% of census respondents strongly agreeing to the statement: "I feel safe in our communities."

PURPOSE

A Feeling of Purpose is an area spoken about most by youth, specifically in terms of education and jobs. This is highlighted in the census with over 70% of young adults (20-39) indicating that they would like to go back to school.

TRUST

Wanting to recreate a Feeling of Trust is something we heard about from everyone. Especially as it relates to treating each other in a respectful, caring way. Trust was highlighted in responses to the census. Around half of census respondents indicated they had a moderate to a lot of trust in our Council. This ranged from 40 to 70% for our Nation departments. Some of this lack of trust could be related to awareness and involvement of our people in the activities of our nation, with around 40% indicating they rarely or never feel like they know what is going on with the nation and closer to 50% feeling that it is not easy to get an answer from the Nation.

“We want to raise kids who do not have to heal as adults”

The following provides a summary of more specific priorities by geographical location, age, and gender.

PRIORITIES BY GEOGRAPHICAL LOCATION

Housing is the top priority for Sḵwx̱wú7mesh people, no matter their geographic location.

	Sḵwx̱wú7mesh Valley	North Shore	Away From Home
1	Housing	Housing	Housing
2	Culture and Language	Health and Wellbeing	Health and Wellbeing
3	Health and Wellbeing	Community Safety and Belonging	Culture and Language
4	Our Land and Water	Culture and Language	Education
5	Education	Education	Community Safety and Belonging

In the Sḵwx̱wú7mesh Valley, we heard a lot about access to the land and waters, and about stewarding our land better. Illegal camping and other abuses of our land are a common theme. And while our People in Sḵwx̱wú7mesh Valley have a strong feeling of belonging within the Valley, there is a feeling of distance and separation from the North Shore and the Nation as a whole.

On the North Shore, an issue that surfaced regularly is community safety. In our more urban communities, our People do not feel safe and secure. Another common theme on the North Shore was that of belonging. Those of us living on the North Shore have a strong feeling of belonging to the Nation as a whole but feel separate from other Sḵwx̱wú7mesh people, both within our neighbourhoods and those living on other reserve lands.

Those of us not living on reserve have a desire for more of a cultural connection and belonging as well as a need for support in education.

PRIORITIES BY AGE
When looking at priorities by age we see housing, culture and language, and health services are top issues across all age groups. However, the order of these priorities' differs. It is not surprising that as we age, we become less focused on our education and more concerned with health and basic needs.

	19-30	31-54	55-64	65+
1	Housing	Housing	Health services	Health services
2	Culture programming and activities	Health services	Housing	Culture programming and activities
3	Language programming	Culture programming and activities	Culture programming and activities	Basic needs
4	Education	Education	Basic needs	Housing
5	Health services	Language programming	Access to get out on the land and water	Language programming

PRIORITIES BY GENDER

In terms of gender, the top three priority areas are the same for self-identified Female, Male, Two-Spirit, Non-binary, or Multi-gender Sḵwx̱wú7mesh People: housing, health and wellness, and culture and language. However, the order and additional priorities vary by gender identity.

For female community members, the priorities also include family support and wellbeing, and community safety and belonging. A small but important group also expressed concern about domestic violence and the need for more support.

For male community members, we heard a lot about education and jobs, as well as the need for more family support, community safety and belonging.

Two-Spirit, Non-binary and Multi-gender community members identified additional priorities of community safety and belonging as well as education and jobs. Inclusion was also mentioned as a concern.

Chantel Joseph (North Shore)

	Female	Male	Two-Spirit, Non-binary and Multi-gender
1	Housing	Housing	Culture and Language
2	Health and Wellness	Health and Wellness	Housing
3	Culture and Language	Culture and Language	Health and Wellness
4	Family Support and Wellbeing	Education and Jobs	Community Safety and Belonging
5	Community Safety and Belonging	Community Safety and Belonging	Education and Jobs

Tsásnexw (A Feeling of...)

The four feelings describe what is important to us as Sḵwx̱wú7mesh People and the actions we can take to support what we care about.

Working together we asked our community *"What is important?"* and *"What can we do about it?"*. Four feelings emerged from our extensive engagement. Ideas shared during engagement have been made into actions that can be taken by staff, community members, and families to make meaningful changes for our people. The path towards the future of Sḵwx̱wú7mesh Úxwumixw is paved with these actions and guided by our values and principles.

In each feeling, there is *"What our people want to see"*, along with *"Ways we can make it happen"*, and ideas shared in your own words. At the end of the plan, you can find a list of current nation and community led initiatives to show all the things we are doing together to support what we care about.

These four feelings emerged based on our overall desire as Sḵwx̱wú7mesh people to feel Trust, Security, Purpose, and Belonging in our lives and communities.

Na estétx̱w sḵwálwen cht

(A Feeling of Trust)

We heard from you about our deep need for trust in each other, our administration, and our governance structure. You said this could be created through respect, communication, and showing up for one another.

Na estítkw sk̲wálwen cht

(A Feeling of Security)

We heard about your desire to feel safe and secure. You said this could be created through housing, community services, protecting our land and waters, and financial stability at a Nation and individual level. You shared about our need to address the various levels of violence that our people have endured and continue to experience. You shared that healing opportunities include creating safer neighborhoods and households.

Na esk̲w'úk̲w'ulh sk̲wálwen cht

(A Feeling of Purpose)

We heard you share about wanting to have education, employment and life skills opportunities throughout every stage of your life. For yourself, your families, and your community. You shared about our need to know who we are as Sk̲wx̲wú7mesh people and the skills and strengths that are within each of our family lines.

Na eslhílhkw'iws sk̲wálwen cht

(A Feeling of Belonging)

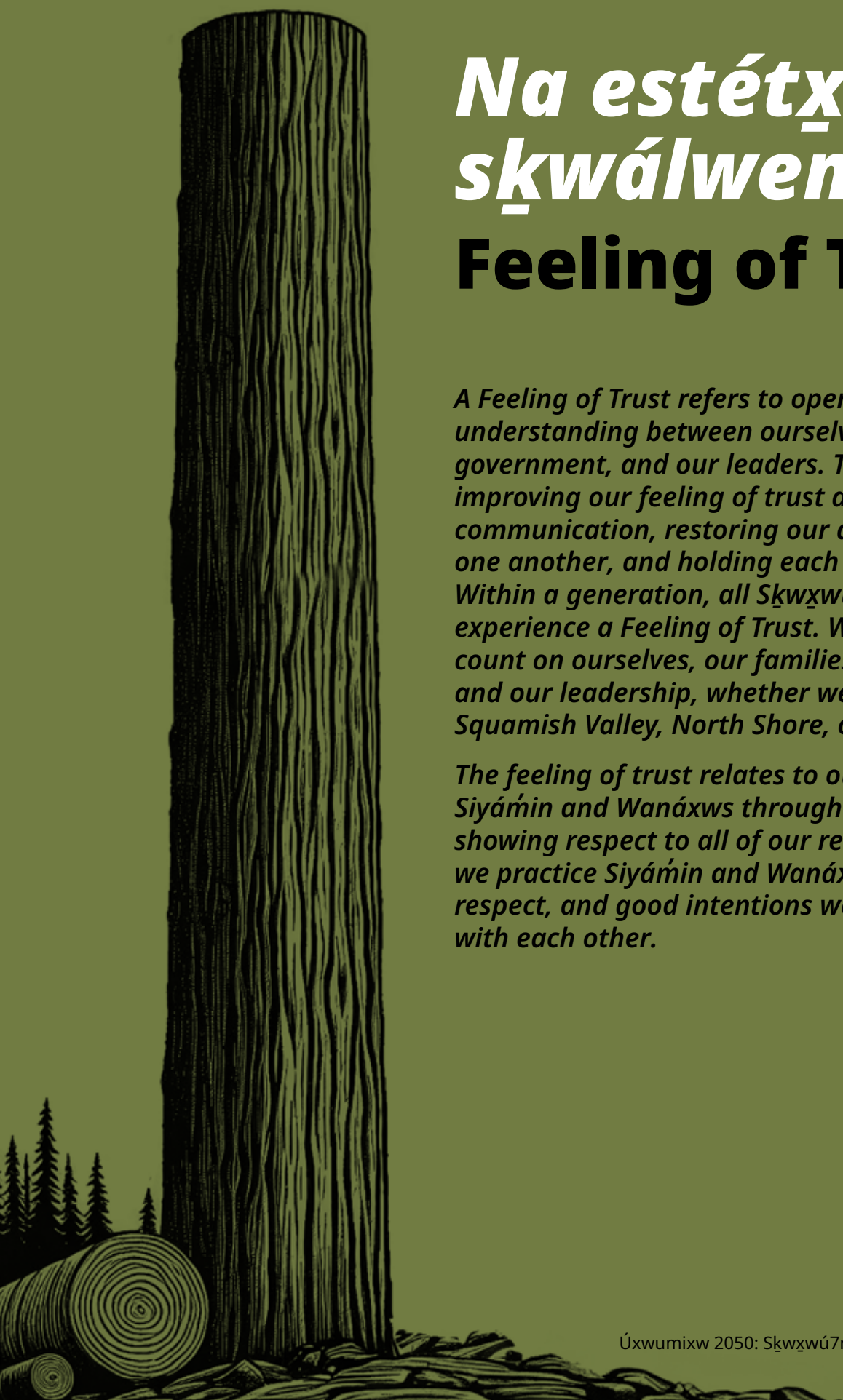
We heard you share about wanting to learn our Sk̲wx̲wú7mesh sníchim (language) and to continue to strengthen our cultural traditions and practices. You said this could happen through more cultural gatherings and opportunities to learn about the land and our traditions. You also shared a strong desire to spend more time together as a community.

The four feelings describe what is important to us as Sk̲wx̲wú7mesh People and the actions we can take to support what we care about.

The rest of this section summarizes the directions our people have put forward to guide our Council, our Administration, and our community into the future.

It is broken down into the Four Feelings — Trust, Security, Purpose, and Belonging. Within each of these are higher-level directions about what is important to us, and what we can do about it.

“I would like to see people being respected and treated with kindness and professionalism”



Na estétx̱w sk̲wálwen̲ cht

Feeling of Trust

A Feeling of Trust refers to openness and understanding between ourselves, our government, and our leaders. The themes for improving our feeling of trust are strengthening communication, restoring our ability to rely on one another, and holding each other accountable. Within a generation, all Sk̲wx̱wú7mesh People will experience a Feeling of Trust. We will be able to count on ourselves, our families, our neighbours and our leadership, whether we live in the Squamish Valley, North Shore, or away.

The feeling of trust relates to our values of Siyáḿin and Wanáxws through acting with and showing respect to all of our relations. When we practice Siyáḿin and Wanáxws out of love, respect, and good intentions we can feel trust with each other.

WE COMMUNICATE WITH EACH OTHER IN A GOOD WAY

What our people want to see	*Ways we can make it happen*
Treat each other with respect	• People being respected and treated with kindness and professionalism • Treat each other with respect despite differences in opinions
Listen to one another	• More in-person meetings, general assemblies, and family dinners • Foster engagement with all Squamish People, including those living away from Community • Have Leadership/Council open office hours or 'Coffee Hours' to listen to the community's concerns and questions • Increased Council presence in the Squamish Valley • More member input into education programming design and delivery
Everyone has access to the information they need	• More communications sent out, including newsletters, mailouts, Social Media, and earlier notices about meetings • Improve communications about governance processes and procedures • Be transparent in how the Nation's wealth is being generated and spent
Everyone can participate	• More inclusion of those living out of Community • More social media interaction • Host family meetings and Town Hall meetings online
Everyone feels heard and understood	• Encourage our people to speak directly • Keep offering ways for our people to give feedback
Information is given to us in a way we can understand	• More transparency, presenting options in a clear manner and using language everyone can understand • Giving those living away from Community the information that is needed

"Communicate regularly with members (billboard at mailboxes, newsletters, billboards, posters at gathering places)"

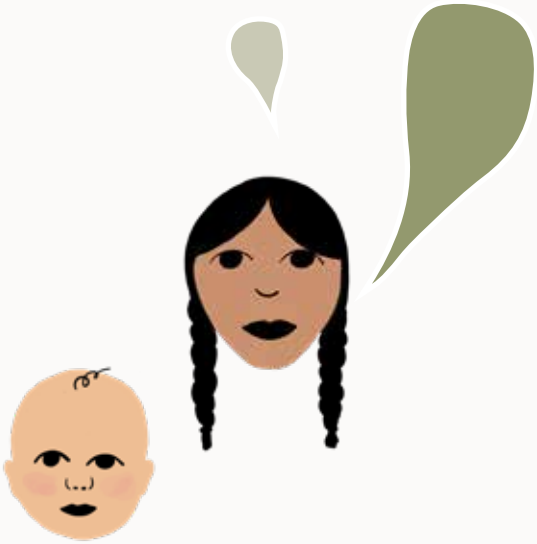
"Keep membership informed with family and community gathering. Council meet with their voters to avoid misunderstanding of information."

"More communication on processes and procedures. Also responding to requests/ emails in a timely manner."

WE ARE ABLE TO RELY ON EACH OTHER

What our people want to see	*Ways we can make it happen*
Show up and work together	• Have more collaborative projects or initiatives led by community members • Encourage collaboration to strengthen trust and a sense of shared responsibility • More equitable division of the Nation's wealth between people • Build community-based support structures so our people can come together for programs and events
Meet promises and commitments	• Update membership frequently on the progress of plans and governance processes • Promote participation and representation in governance • Transition from third-party organizations to direct nation control • Engaging community in decision-making processes • Follow through on commitments made with regular updates
Advocate for our people	• Seek partnerships and funding to accelerate housing development projects • Improve coordination of land and water with outside agencies/government • Collaborate with local educational institutions to introduce and expand Squamish language programs in schools • Build relationships with local healthcare facilities

"This must come from the people they must be treated and consulted in a respectful loving way. The land belongs to the people and is where everything we do and live by derives from."



"To provide advocacy for our nation members who are vulnerable, to voice concerns or needs."

"Going back to being a community. Where we all came together to help one another out."

WE HOLD EACH OTHER ACCOUNTABLE

What our people want to see	*Ways we can make it happen*
Accept responsibility	• Tenants should take "responsible resident" workshops • Hold homeowners responsible for keeping their property in a respectable state • Host community clean-up events • Acknowledge past injustices of inequity and unfairness within the Nation's past, like with housing and mortgage allocation
Act with humility	• Listen to feedback and adjust the way we do things • Ask for advice when we don't know the answer • Clearly and simply admit the mistake without trying to make excuses
Be transparent	• On-going planning and implementation built on learning • Planning and governance should be built on the principles of good governance, including transparency and accountability • More transparency with Membership in governance • Transparent and accountable leadership

"Encourage an open dialogue about the error, showing willingness to listen and learn. For instance, 'I am open to discussing this further'"

"I feel like the best way to move forward is to give home owners a sense of responsibility and have mortgages on reserve for all homes."

"I believe this is and will always be the way for our people to have a sense of dedication, commitment and responsibility how our nation will succeed. Knowledge is a powerful tool."

"More opportunities to provide feedback digitally"

"As a people, we need to learn to Love and Respect who we are and where we live if we want to continue living here on this Earth. If we want our future generations to know the beauty and power of this home we call our Mother Earth."

Na estítkw sk̲wálwen cht

Feeling of Security

A Feeling of Security refers to feeling safe, healthy, and stable both mentally and physically. The themes for improving our feeling of security are housing for all of us, protecting our lands and waters now and into the future, creating safer communities, ensuring food security for our people, ensuring financial stability for our Nation, and supporting the wellbeing of our people. Within a generation, all Sk̲wx̲wú7mesh People will experience a Feeling of Security through having access to safe and secure housing and services that support our physical, social, mental and emotional wellbeing.

The feeling of security relates to our values of Wanáxws and Úxwumixw through respect and good relations with our lands and each other. Wanáxws and Úxwumixw guide us to work together to keep our communities strong and that in turn helps us foster a feeling of security for our people.

WE TAKE CARE OF OUR LAND AND WATER

What our people want to see	*Ways we can make it happen*
Assert our inherent rights to our land and water	• Strengthen a land and marine-based Guardian program • Conduct archaeological surveys on Nation reserves before building • Teach our people how to properly access our lands and waters • Address climate change impacts
Empower our people to take care of our land and water in a good way	• Establish a community-led environmental management program • Educate our members on our ways of caring for the land • Create protected areas to preserve our remaining natural habitat • Ensure housing policies and actions are respectful to the land (e.g., maintain natural habitats, avoid excessive clear cutting) • Train our community members to be Guardians and caretakers of the land • More climate change and emergency planning • Promote sustainable harvesting practices • Install natural spaces and native plants in our own urban home environment • Clean up garbage from our lands and waters

"Land protection becomes a community: plan, action, and be in ongoing conversation about the use of land and how to access lands when you're a member who lives elsewhere."

"Sustain a commitment to be as environmentally friendly as possible, minimize ecological damage while expanding and developing our land"

"We need to educate our future generations on how to build our own homes teach our own children, learn about our environment and how to protect it, each child has a speciality we just need to tap into it, train every child we need our own long house a place where they can learn and a place where they can live."

"More preparation must be implemented to cope with the effects of climate change. There will be water shortage, higher temperature, forest fires and rising sea level. We must establish our own water supply, build houses with under ground basements so there are natural cooler areas in homes, plant more trees in our housing areas and consider rising sea levels when planning major projects near water fronts."

WE FEEL SAFE AND CONNECTED WITHIN OUR COMMUNITIES AND NATION AS A WHOLE	
What our people want to see	***Ways we can make it happen***
Create safer neighbourhoods	• Community patrols • Safety improvements in physical design - lighting, crosswalks, sidewalks, etc. • Animal welfare and population control • Have a community-based security presence rooted in our culture • Beautify neighbourhoods and encourage community pride and safety
Address all types of violence between each other	• Programming directed at families and individuals to heal the impacts of intergenerational trauma, including residential schools and day schools • Prioritizing a harm-reduction approach for healing • Offer more counselling to keep families together • Offering programming and safe spaces for women and families to access when fleeing domestic violence • Offer programming and awareness training for the prevention of sexual assault • Create safe spaces and supports for 2SLGBTQ+ youths/adults • Lateral violence and conflict resolution workshops
Deliver essential community services for all of our people	• Clean the rivers and drinking water supply, especially at Brackendale and in the Squamish Valley • More climate change preparation • Fire and Emergency response services for community • Have sidewalks on all main roads

"For Squamish Community to have pride and keep the community clean, no sign's hanging in the community, trash to be picked-up every week, to have spring clean-up more than once a year."

"Creating a safe and welcoming community for all our members. Recent tragic events have caused fear in our members and communities, but also has brought forward a serious discussion regarding public safety. Safety can be having policing, or having our own community members patrolling. Enforcing laws, and consequences to dangerous behavior."

"We need healing within our community as colonial pressure has created lateral violence between each other."

WE ARE HEALING TOGETHER

What our people want to see	*Ways we can make it happen*
Support our individual and collective healing journeys	• Have programming to bring people together of all ages to heal and connect with each other • More supportive healing programming from the effects of Residential schools and other traumas • Increased funding for healing programming in the Squamish Valley and for those living away from community • Healing programming rooted in our culture • Have ways for members to get past bad decisions, like through AA or other programming
Uphold opportunities for spiritual growth and connection	• More spiritual-focusing and healing, like through ceremony, prayers, and with traditional healers • Inclusion of Squamish culture in healing intergenerational trauma • More holistic medicine use and healing practices • Heal our traumas with time on the land • Have traditional foods and medicines community-run garden/farm

"Giving multiple ways of healing in more natural ways"

"A transition home for families with ministry involvement. Instead of putting our children in foster homes, heal them as a family. Find a way to keep our children out of the system."

"Cultural based healing for all demographics (adult, youth, elder) and people with mental health and addictions"

OUR NATION HAS A STRONG FINANCIAL FOUNDATION

What our people want to see	*Ways we can make it happen*
Build strong businesses	• Build more businesses in the Squamish Valley, including eco-tourism and accommodations, storefront space • Expand on the Casino in the Squamish Valley • Build Squamish-owned businesses on-reserve, including a pharmacy and dispensary, fisheries, grocery stores • Expand office and business spaces • Develop a hotel and other economic initiatives to create jobs and income
Work with our land for income creation	• Establish eco-tourism accommodations like yurts, cabins, domes, and treehouses • Keep the environment at the forefront when planning for the economy • Explore revenue opportunities through eco-tourism, accommodation, and sustainable agriculture
Integrate cultural values into our revenue sources	• Develop cultural attractions • Build jobs with the Nation that reflect Squamish ways of knowing and being • Celebrate our culture by building businesses that showcase it

"Revenue through tourism... eco tourism accomodation, yurts, cabins, domes, tree houses in the squamish valley."

"Fish cleaning station at Capilano River. Build community smoke shack and create market for canned salmon."

"To maximize Squamish participation in the economy, by entering the business arena in all sectors to create employment, increase capacity Development and create general wealth for the communities."

"Look for innovative ways ot make money for the Nation."

"Build wealth for the next generation."

WE ARE ABLE TO TAKE CARE OF OURSELVES IN A GOOD WAY

What our people want to see	*Ways we can make it happen*
Provide accessible and culturally safe healthcare and wellness supports	• Increased funding for health programming in the Squamish Valley • Build our own health center • More access to mental, physical, and spiritual wellness programs • Host cultural/health and wellness programs out of longhouses
Create opportunities for healthy lifestyles	• More fitness classes, especially during the evenings and weekends • Improve and obtain more sports equipment • Improve sports facilities • Develop outdoor amenities like an outdoor gym
Make sure our children can live a healthy and connected life	• Enhance recreational opportunities for youth • More youth sports programming with teams and tournaments • Build more playgrounds on each reserve • Update the youth centres • More youth-focused events • Have a youth ambassador program
Enable food security for our people	• Reconnect people with traditional food practices and sharing • Improve ease of access to healthy and affordable foods • Introduce free school lunch program • Set up and support community garden development • Promote local food production and storage • Connect people with nutritionists • Establish a food sovereignty committee • Educate our people on traditional food preparation and preservation methods like smoking fish

"I would like to see our own healing centers that are holistic with Squamish teachings and values. I would like to see harm reduction and recovery homes and aa/na meetings and restorative justice similar to drug court, family violence and matrimonial laws. This falls under concurrent disorders and trauma. We could have our own marijauna dispensary and pharmacy for medicines and clinic. This includes to help off reserve members."

"A place to teach our children how to make things with their hands, like cooking, cleaning, our traditional regale, sports like hockey , lacrosse, snowboarding, swimming."

"Protection of wild places to harvest foods"

"Food sustainability - developing a sound food source that includes plants, vegetables,and traditional food source usch as seafoods, game, traditonal food prevervation, storage, - all of this will lead to developing our own resources for our people.

"Teach people to fish, filet and preserve salmon"

"Harmony community garden/food security"

WE FEEL SECURE IN OUR HOUSING

What our people want to see	*Ways we can make it happen*
Provide a diversity of housing options to meet all of our peoples' needs	• Address overcrowding through more multi-family housing, houses with more bedrooms, mixed-use, etc. • Offer rent-to-buy housing options • Build housing appropriate for those of all life stages and those with disabilities • Build Elder's housing that is part of existing community spaces, i.e., secondary dwellings, caretaker spaces, multi-generational housing • Provide affordable and varied housing options for all members
Enhance transparency and accountability in the housing process	• Implement transparent accountability measures to ensure fair and equitable housing allocation • Communicate clearly with members about housing allocation processes and criteria • Establish clear criteria and guidelines for housing allocation that include life stage • Utilize the Financial Management Act for Housing Solutions • Streamline housing allocation and prioritize based on needs • Re-evaluate the current housing policy to provide more flexibility and fairness
Decrease barriers to access housing for our people in need	• Build housing for youth aging out of care • Build transitional housing for drug and alcohol recovery • Investigate the feasibility of providing rent-free or free housing options to qualified members based on need

"I would love to be able to have the option to live on reserve with my family before they are adults and the culture is lost."

"I would like to see supportive housing with full staff support to create successful recovery members. with option to move into permanent housing of their requirements single living to advance to partnered living to family living and elder housing to have social and community connection"

"Access to more land to build different residential type living arrangements and styles."

"Right now, Squamish members often can not live on the reserve in appropriate housing. The ideal would be that every Squamish member who wants to live on reserve can have appropriate housing."

WE FEEL SECURE IN OUR HOUSING

"I would like to see of course, housing as a priority. We need homes for us to come back to living in our communities. Densify the housing. Create multi family housing, so singles, elders and smaller families can have an apartment/townhouse. Larger units for larger families. Better utilize land space. Housing projects with property management in place to keep them safe and healthy. Rules and guidelines in place and enforced to residents."

"More support for members with disabilities, hard for them to earn income and not alot of priority housing for the disabled"

"The Squamish Nation will be able to bring their 'people' home. Housing needs to be at a reasonable, affordable cost. The Nation needs to be on top or a step ahead of the housing crisis and in hopes have a brighter future for the next generation. Appropriate builders for these new complexes/homes."

"Having a housing facility on reserve staffed by national members for children whose parents are incapable of caring for them would be a better solution than off reserve fostering. So often our fostered children age out and are lost and bewildered as to how to reconnect with family."

"I think we should also give our nation members an opportunity to receive a down payment for any house anywhere. More then half of our members live off reserve and have careers and families off reserve. I think it would be very helpful if we invested in our people and gave them the opportunity to buy their own house and build their own equity where they wanted to live."

"We need to ensure that people and families all feel like they belong to the Nation. That individuals and families have a sense of purpose, power, and connection to people and community."

Na esk̲w’úk̲w’ulh sk̲wálwen cht

Feeling of Purpose

A Feeling of Purpose refers to our overarching life direction, our understanding and conviction about our role in our communities. The themes for improving our feeling of purpose are creating opportunities for meaningful livelihoods, promoting and upholding our people’s initiatives and passions, connecting our people to Sk̲wx̲wú7mesh history, and offering learning opportunities throughout life. Within a generation all Sk̲wx̲wú7mesh People will experience a Feeling of Purpose through having a deep understanding of who we are as Sk̲wx̲wú7mesh Stélmexw. This understanding will guide our roles, professions and overarching life direction.

The feeling of purpose relates to our values of Nexwníẃ and Sneẃíyelh through learning from our family and ancestors and why we do what we do. Nexwníẃ and Sneẃíyelh can support a strong understanding of our purpose in our community and abroad.

OUR PEOPLE HAVE LIVELIHOODS THAT ARE MEANINGFUL FOR THEM

What our people want to see	*Ways we can make it happen*
Foster member business development and entrepreneurship	• Create a business park for community members to promote entrepreneurship and job creation • Offer financial supports for Squamish-owned businesses • Invest in nation-owned small businesses on Squamish land • Establish daycare services and after-school programs • Establish a coffee shop/gathering place to support local businesses and provide a community space
Enhance career skills development	• Offer trades training programs (e.g., electrician training) to provide practical job skills • Provide adult education and job training • Facilitate job access for teens • Create internship opportunities
Support economic self-sufficiency and security	• Develop financial literacy programs and access to economic resources. • Create training to improve financial security. • Increase financial supports for people who are retired, physically or mentally disabled, on a fixed income, and children aging out of care
Enable our people to work in all levels of the Nation	• Hire more Squamish people to work for the Nation • Relevant training for our people to do Nation jobs

"More education, training, employment opportunities and mentorship of Nation members to support this work, within the Nation and outside, but carrying Squamish perspective and knowledge."

"Create an area for entreprenuers, in particular start ups, to physically work."

"Supporting entrepreneurial growth and development for present and future opportunities within the Nation and also with Nation partners. Ensuring the youth have access to learning about starting and owning a business in school, summer programs, training and capacity building, etc. anything and everything that promotes the entrepreneurial spirit and work collaboratively with the many supports out there for them."

"To maximize Squamish participation in the economy, by entering the business arena in all sectors to create employment, increase capacity Development and create general wealth for the communities."

"That the Squamish Nation highly supports it's members to advance in their educational training to be hired so they may work for their community. We need more advocacy to promote in house hires."

WE HAVE VARIED LEARNING OPPORTUNITIES THROUGHOUT LIFE

What our people want to see	*Ways we can make it happen*
Enable access to education and learning	• Online and hybrid education programming for those living outside of Community • Build another school building to support grades K-12 • Establish youth programs that provide education, mentorship, and skill-building opportunities
Provide educational support to meet all of our people's learning needs	• Enhance education support and funding, including scholarships • Remove all barriers to access to high school, college education, and post-secondary support for all community members • Address needs for all learning styles and abilities • Support education-related expenses
Support life skills	• Life skills workshops on home and personal care • Workshops on mental health, confidence, and self-reliance • More life skills workshops and courses available online or in the Squamish Valley • Evening and weekend availability of workshops and programming • Develop workshops for investing, financial management, and preparing for retirement

"Education has always been important for our nation and employment opportunities. Health and wellness resources, engagement for our membership would be amazing as well."

"More accessible space eg: Language and Culture learning space. More resources that are accessible such as books, online resources, video recordings. Diversified programming and services outside of work days. Focus on family learning together - multi-generational learning."

"Make it available for all our people a library where we can sit and learn all ages welcome!"

"Programs that support our youth and parents need to be prioritised so the next generation can live up to their true potential in Education, Employment and Relationships."

"Provide tutoring, financial support for students needs"

"Financial support for academic and non-academic education for any job that a person wants to train for. Financial support for starting a business. Support for changing jobs/careers later in life too."

WE CELEBRATE AND UPHOLD OUR PEOPLE

What our people want to see	*Ways we can make it happen*
Acknowledge and celebrate people's accomplishments	• Celebrate individuals who succeed (academically, professionally) • Have more events to recognize our accomplishments • Recognize the youth that are graduating and completing school
Support individual expression	• More arts programming and courses • Expand on the number of grants for Artists • More cultural events with song, dancing, and drumming
Value our people's contributions	• Encourage community-led initiatives to support our people • Create community-led volunteering groups to care for the lands and water • Acknowledge and compensate Squamish knowledge accordingly

"Sharing of positive history of our community members and contributions to our Nation. Positive role models are a plus for our future up and coming leaders."

"A location dedicated to teaching, learning and growing Squamish knowledge keepers. Squamish knowledge should be acknowledged and 'paid' accordingly when hiring. Our organization prioritizes education over Squamish knowledge, we can have a balance of both, but Squamish knowledge isn't even considered when hiring and determining pay rates."

"To have annual gatherings to share healing, celebrate one another with our Chief and Council and elders and community members and our families"

"I want our children to feel proud of who they are"

WE HAVE A DEEP UNDERSTANDING OF OUR SQUAMISH HISTORY

What our people want to see	*Ways we can make it happen*
Our people know our Nation's history	• Share our history through storytelling • Document and share our history virtually so it can be accessed by our people anywhere • Teach Squamish history to our people of all ages • Build a cultural centre and longhouse
Our people know their family lineages and strengths	• Document and share our family lineages • Share family histories in our cultural centre • Share family history through intergenerational interaction
Knowing our place in the world as Squamish People	• Build public art projects in the Squamish Valley • Organize educational campaigns and workshops to inform the general public about contemporary First Nations issues • Utilize social media, community events, and partnerships with educational institutions to disseminate information • Promote Public Awareness of First Nations Issues • Host a 'West Coast' night at Totem Hall and invite all other Nations to celebrate our culture • Record and share our traditions and culture through story to keep us connected to ourselves as Squamish People

"Having a Squamish history or story about our culture , or making a digital version that can give snapshots of our culture. More encouragement to practice culture and language , not so much worry about keeping with the old ways"

"To be able to know who are People are, we are increasing in Numbers and different family dynamics, there needs to be a Member Recognition Day...(Family Tree Day) for intro to new families in our Community!"

"Art installations or welcome figures at village entrances"

"Each Nation member should be provided a Cultural and Language package written and or virtual, each Nation member should be provided a Family Tree with ancestral histories"

"more native art in Squamish for pulic to see (downtown and garabaldi village)"

“When we bring language and land together, we suddenly have an understanding of everything that encompasses the worldview and way of life. The transformative experience that the individual undergoes as they learn the language and the land is undeniable and could have a far reaching positive impact on our nation.”

Na eslhílhkw'iws sk̲wálwen cht

Feeling of Belonging

A Feeling of Belonging is a fundamental need expressed by our people, deeply rooted in our history, that affects our physical and mental wellbeing. It is relational — to people, to place, to culture. The themes for improving our feeling of belonging are restoring our connection to our culture and language, strengthening our community bonds, and affirming our connection to the land and water. Within a generation all Sk̲wx̲wú7mesh People will feel a Feeling of Belonging by having a strong and healthy connection to each other, our culture, our language and our traditions.

The feeling of belonging relates to our values of Stélmexw and Sneẃíyelh. When we have a deep understanding of who are as Sk̲wx̲wú7mesh people through our protocols and practices of our ways of being and doing we can hold a strong feeling of belonging within our families and communities.

WE ARE ALL CONNECTED TO OUR CULTURE AND LANGUAGE

What our people want to see	*Ways we can make it happen*
Increase opportunities to learn and use Sk̲wx̲wú7mesh sníchim	• Establish programs to encourage fluency in the Squamish language • Increase the number of language teachers to educate younger community members about their cultural heritage • Promote bilingual messaging in the Squamish language to preserve and celebrate cultural heritage • Collaborate with local educational institutions to introduce and expand Squamish language programs in schools • Develop curriculum materials and provide training for language teachers • Integrate cultural and language education into all aspects of Squamish Nation programs and services • Hold cultural immersion camps
Uphold traditional teachings, knowledge, and wisdom	• Facilitate opportunities for elders to share their life experiences and cultural knowledge with younger generations • Develop educational programs that focus on Indigenous history and culture • Support women's ceremonies and inter-generational learning to preserve cultural traditions • Build our own laws and legal system that reflects our culture and way of knowing • Preserve and protect traditional housing designs and materials • Offer opportunities for members to learn about Squamish culture and history

WE ARE ALL CONNECTED TO OUR CULTURE AND LANGUAGE

What our people want to see	*Ways we can make it happen*
Strengthen our sense of cultural identity and connection to traditional values	• Practice our ways of being every day so they are not forgotten • Come together and learn within families • More cultural events • Organize stick games more frequently • Reintroduce Squamish Nation days
Promote knowledge of Squamish culture and history throughout our territory	• Provide ongoing cultural competency training for non-Squamish and non-Indigenous staff members to ensure respectful and culturally sensitive interactions • Encourage cultural education and awareness among staff and partners • Use traditional place names and language on signage throughout our territory • Include non-Squamish in cultural events

WE ARE ALL CONNECTED TO OUR CULTURE AND LANGUAGE

"A focus on Language nests and the creation of consumable media. Classes are fine, but language learning is all input! Please create books, tv shows, movies, music, and podcasts to encourage language acquisition. Create jobs and compensate knowledge holders and artists for their work."

"Language revitalization, teaching people our language. It is important for now (to keep it alive) and when you pass away so we can talk to our ancestors!"

"More education and resources and opportunities for members to learn how to harvest things properly and how to practice spiritual practices properly"

"The longhouse being built in Squamish just more cultural medicines for our people. I like the cedar strip harvesting, beading, drum making and wool weaving workshops maybe a language class for the community after work hours preferably but more funding towards these sorts of things help connect us to our ancestors and brings a sense of belonging, it's good medicine for our all people. More culture in our community would benefit us and our future generations a lot."

"As a squamish nation member and with our new born baby girl, I would highly hope she could grow up proud of being First Nation. Education is what we care about the most. We would love to join progams teaching first nation language, crafts, dancing and ect. It will also benefit to open to non-first nation kids or families. It will also a good way to have more influence on more people."

"being taught all our traditions, values, language, our dances, You can tell it makes a difference in their spirit. It is important to have Indigenous teachings and values like respect your elders"

"The language and culture is implemented in the school district curriculum, offered language classes at home or in the work place, Squamish Nation library or study hall for knowledge keepers to teach students of all ages."

"To have the language written absolutely every where. To have a West Coast night at Totem Hall. Once a week. Invite all the Nations. Have you heard build it, they will come have you seen our neighboring Nation. See how strong they are. How so many of them get together to share"

"We need culture and language to be a natural way of living through constant informal opportunities."

"A mentorship program where people sign up so they can participate/learn cultural protocols, teachings, etc. An online curriculum of cultural protocols to learn from home."

WE ARE ALL CONNECTED TO EACH OTHER

What our people want to see	*Ways we can make it happen*
Expand social and cultural gatherings and events	• Build new and more gathering spaces • Increase conference and meeting space in the Squamish Valley • More fun and family events (food, dancing, bingo, game nights, bonfires, drive-in movies, etc.) • More cultural and wellness events • Transportation services for events • Have more cultural events with food, song, dancing and drums
Foster strong intergenerational relationships	• Build a larger Elder's lounge in the Squamish Valley • Supportive services for Elders and those with Disabilities to bring people together • More Elder involvement in the schools • Promote intergenerational meetings and activities to facilitate knowledge transfer and strengthen family ties. • Encourage more intergenerational land-based learning • Build connections between Elders and youth to share teachings
Re-establish connection for our people who have been separated from our communities	• Better inclusion of those living outside Community • Improve community public and gathering spaces • More opportunities for those living outside of Community to participate in our culture and ceremony, especially for Elders
Increase access to sport and recreation	• Support intramural leagues • Expand access to sports and recreation facilities • Organize more sports tournaments and events • Build a rec centre • Increase the number of parks and fields • More recreation funding and programming in the Squamish Valley

"Sense of belonging to community is important for well being and cultural needs."

"I would like to see more opportunities for families to participate in the weaving, hat making and other traditional cultural activities."

"more programs for kids and community based sports"

"Providing more living and recreational space to allow the community to grow and thrive!"

"Reconnecting with people that have left the community or have never lived in community"

"I feel like we need more activities where all of our families can be involved, from school-aged to Elders"

WE HOLD A STRONG SENSE OF CONNECTION TO OUR LAND AND WATER

What our people want to see	*Ways we can make it happen*
Increase access to our land and waters	• Organize activities like fishing, berry-picking, and jarring • Go fishing with our youth • More time with the lands and waters in Squamish Valley • Create a guidebook/directory for our people so they know where they can go on our lands and how to get there
Enhance understanding and knowledge of our land and waters	• More opportunities to be on the water and experience land-based learning • Learn about our land's history, traditional place names, animal and plant names, and legends • More opportunities to be on the land and learn teachings and be in ceremony for youth and children other than organized camps • Have spiritual and ceremonial programs for (re) connecting and honouring the land

"We need to reconnected to our land, practices and knowledge. We need to re-learn how to be environmental and sustainable and be care-takers of the land."

"More community connections to land based learning"

"Teaching our membership about our lands and waters and legends so we can protect and advocate for our land"

"Mentors take youth up and teach them stewardship of our territory"

"Teach people about the forest, get people on the land to learn"

Ta wa lhtiḿá na7 ta lam̓

The Ways of Our House

Understanding Our Roles in Building and Supporting Our Community

This chapter discusses how our community is like a longhouse—a place where we all come together to live, work, grow, and heal. This chapter explains how we will live together as a people.

Our longhouse is like the heart of our community, and it shows how much we've achieved together. Now that we've finished building our longhouse, we're focused on using it to improve our lives and the places that we call home. Each of us has an important role to play in this. We must care for our community and live our values to guide, provide, and protect us.

In our history everyone in our community had a role with responsibilities, and each job was just as important as the next. That's still true today. We each must look after ourselves, help each other, and take care of the land we live on. Our old customs and way of life relied on everyone doing their part, whether it was harvesting food, making things, singing songs, or passing on knowledge.

Even though things have changed over time, it's still important for all of us to work together to keep our Nation moving forward. As we talk about our roles and what we need to do in our community, we want you to think about how you can help shape our future together.

Each of us has an important role to play in this. We must care for our community and live our values to guide, provide, and protect us.

We All Have a Role

INDIVIDUALS, FAMILIES, COMMUNITY
We are all responsible for creating the future we want to see. We hold up our Elders for their lifetime of good work advocating for and advancing our Nation and people. We learn from them. Then, we will step up as youth and adults into our role as the next generation to work for our people. This will make the Generational Plan into a reality. Consider doing the following:

Participate: Simply show up! Join in community meetings, events, and decision-making to have your voice heard. Encourage others to get involved as well.

Volunteer: Offer your time, skills, and knowledge. Give to our community projects and programs or create new ones that are needed. Every helping hand makes our Nation stronger.

Take Initiative: Organize and lead by example. Start or support activities that make our community better, like cleaning up our rivers or teaching our kids the language.

Share the Wealth: We all have certain skills and knowledge (e.g., history, language, hunting, weaving) that we can share with each other to keep our ways strong into the future.

Honour our Matriarchs and Siyáms: Our matriarchs and headmen have guided planning for our communities and families since time immemorial. We honour their leadership and guidance.

Engage with and Support our Leadership: It is important to work with Sḵwx̱wú7mesh leadership. This helps unite our voices and makes us stronger when making decisions to protect our traditions, lands, and future. This also ensures that leadership follows our Generational Plan to build a thriving community that honours our ways of being and embraces progress.

COUNCIL/NATION LEVEL
Our leadership can draw on and integrate Generational Plan priorities in future Strategic Plans. Specifically, leadership can:

Create Policies and Laws: Create policies and by-laws that help advance our Generational Plan priorities.

Develop Plans and Programs: Develop programs that give direction to our nation and help our people.

Stay Connected: Show up at events, community meetings and making time every day to listen our people.

> "Our ancestors, that's what they did, they cared about each other."

STAFF/ADMINISTRATION
Staff can help ensure our vision for the future and address immediate needs raised by community in a few key ways:

Integrate into Annual Workplans: Staff can play a pivotal role in realizing the goals of the Generational Plan by embedding the 4 Feelings into department workplans, ensuring that every project and task contributes to our collective vision.

Grant Writing: Demonstrating that our community supports the project outlined in a grant proposal is a way to secure essential funding to bring our ideas to life, particularly for initiatives that might otherwise be beyond our reach.

Seek Partnerships: Staff can support implementation by actively seeking partnerships that align with Generational Plan goals and leveraging the Generational Plan to meet community needs.

Rosemarie (Rose) Williams, Yususult (Squamish Valley)

How We Can Make Things Happen

Every one of us plays a part in this journey. With these actions, we honour the past and build a future that our children can be proud of. Here are some of the ways we can support the future outlined in this plan.

Places, Spaces, and Infrastructure

Many of the needs expressed by our people rely on physical infrastructure to become a reality. Places and Spaces are the physical foundation of our community. By building and improving our community, we create the ability to deliver core needs for our people. Things like housing, cultural and community spaces, and recreational infrastructure allow us to gather, connect and grow together.

Access to support programs, our land, and our water

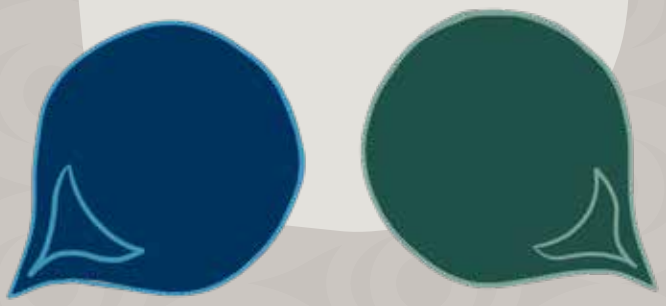
This is critical, as it empowers our people to directly benefit from the Generational Plan's initiatives. It ensures that every member of our community has access to the resources necessary for personal development and sustaining our way of life.

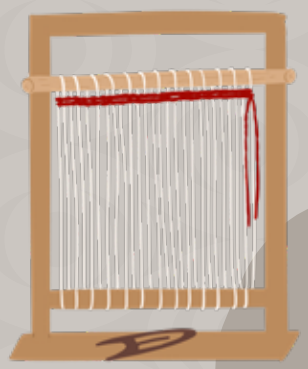
Use Technology

Embrace new tools that can help us connect to our community and culture, whether we're near or far.

Communication

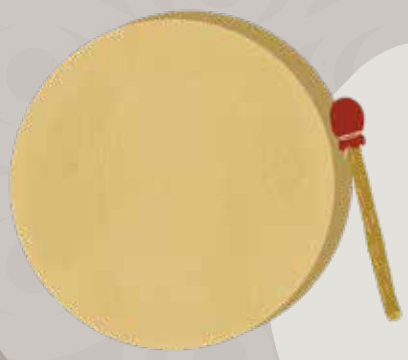
Talk openly, share stories, and listen to each other to keep our community strong and united.





Traditional Knowledge

Learn from our elders and knowledge holders to keep our customs alive in everything we do.



Ceremony

We continue to use our daily ceremonial practices to take care of ourselves. This allows us to show up for one another in our community ceremonies, through both good and hard times.

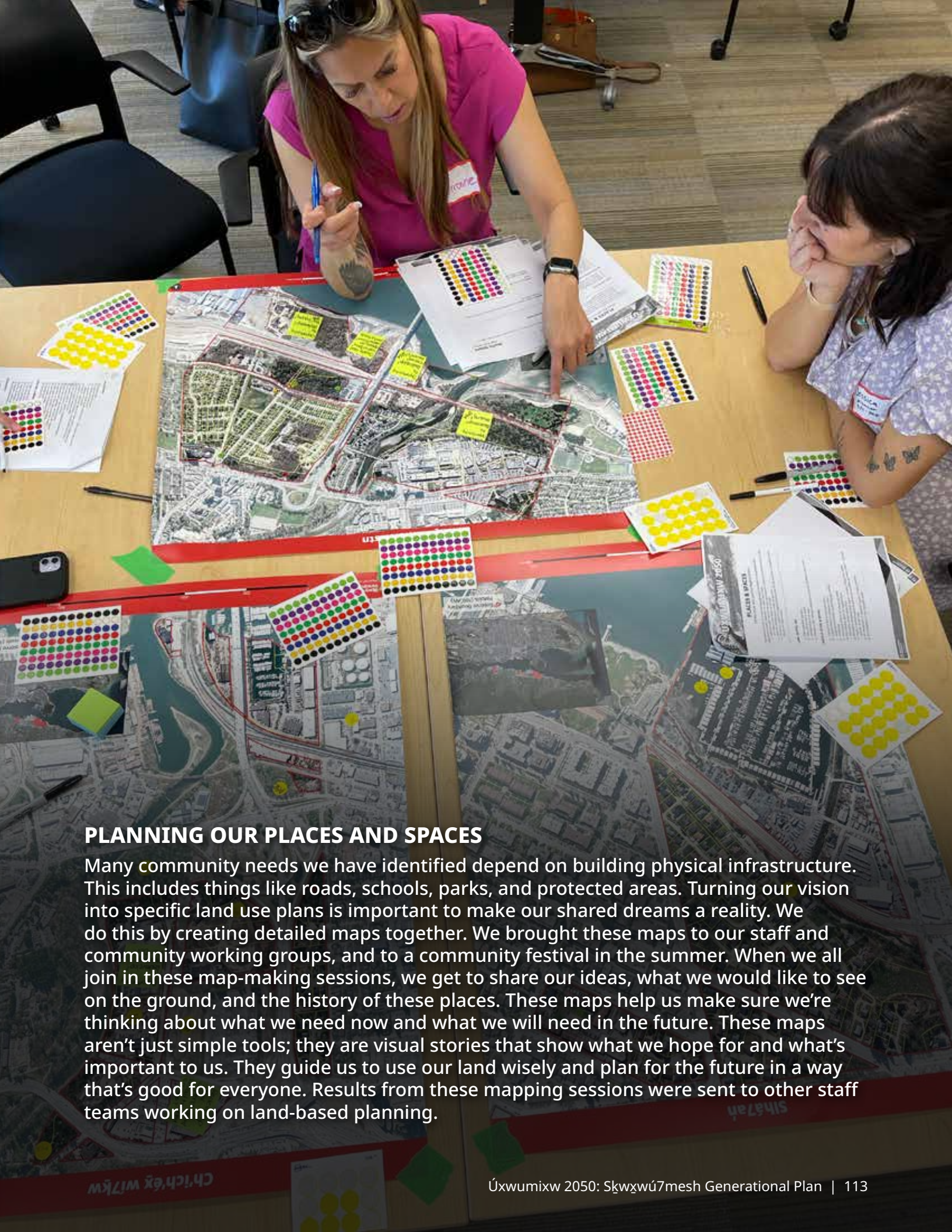
Celebrate

Remember to celebrate our victories and milestones, because each one brings us closer to who we are and the future we envision.

Land and Water Rights

Ensure we can always call this place home by asserting our rights to our land and water.

Every one of us plays a part in this journey. With these actions, we honour the past and build a future that our children can be proud of.



PLANNING OUR PLACES AND SPACES

Many community needs we have identified depend on building physical infrastructure. This includes things like roads, schools, parks, and protected areas. Turning our vision into specific land use plans is important to make our shared dreams a reality. We do this by creating detailed maps together. We brought these maps to our staff and community working groups, and to a community festival in the summer. When we all join in these map-making sessions, we get to share our ideas, what we would like to see on the ground, and the history of these places. These maps help us make sure we're thinking about what we need now and what we will need in the future. These maps aren't just simple tools; they are visual stories that show what we hope for and what's important to us. They guide us to use our land wisely and plan for the future in a way that's good for everyone. Results from these mapping sessions were sent to other staff teams working on land-based planning.

Value of Our Generational Plan

This plan contains the vision for the future of Sḵwx̱wú7mesh Úxwumixw in the voice of the Sḵwx̱wú7mesh People. It provides a framework and process for us to define what is important for our future and how we can work towards achieving it. The Generational Plan can benefit our entire community, but we have to work together in a proactive way to make it happen.

The following areas are some of the valuable benefits of us using the Generational Plan in our lives and work.

Hold each other accountable

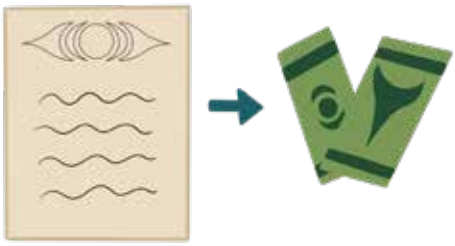
We have worked together to define the future we want, it is now up to all of us to be accountable to that vision. This includes participating in community activities, embedding community priorities in projects, and directing Council and staff to use this plan in their work.

Coordinate future development

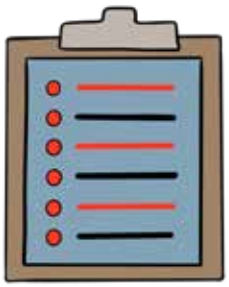
We have a lot of development projects underway, and we foresee opportunities for many more. The Generational Plan can guide us in prioritizing projects and land use. We can also reference the Generational Plan to be sure that our projects fit well together and don't conflict with each other.

Grant writing/funding

Both our community and staff can use the Generational Plan to support grant applications. It shows that the money you are applying for is going towards community agreed-upon actions. The statistics and detailed information from the plan can tell a story about why the grant you are applying for is needed. This would be strengthened by also using information from Eslhílhkw'iws Chet (SN Census).



"We need to bring our roles back into the community as we did when our ancestors all lived in a longhouse"

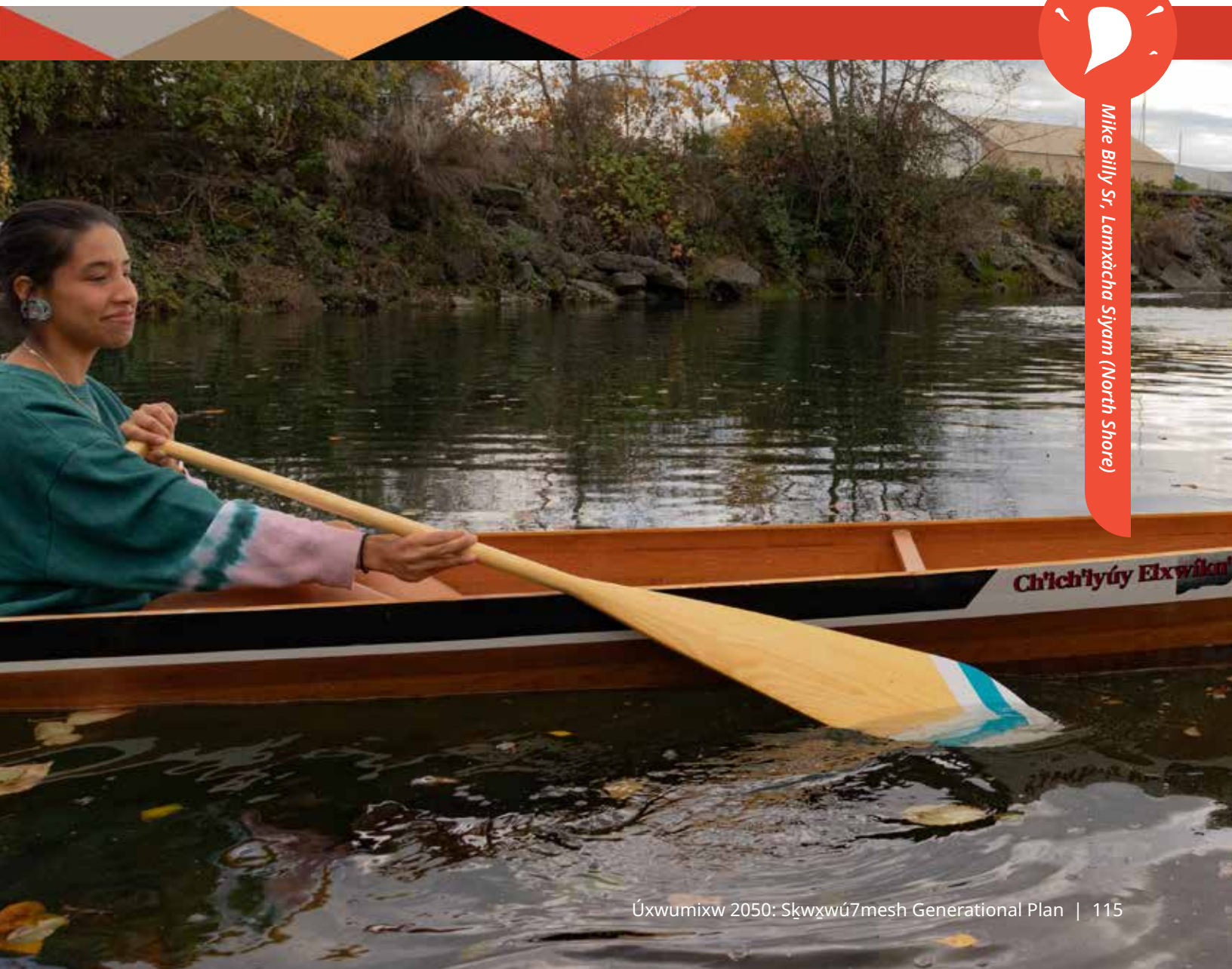


Action planning

The *'what our people want to see'* actions will be used to create a strategic action plan in which actions are prioritized and organized in a way that makes the plan possible to accomplish. The action plan can be used by Council and staff to direct future strategic and departmental planning.

Promote healing within our community

Planning helps the community to work together to proactively address hard or painful issues by establishing a positive and strong vision for the future and taking the steps necessary to achieve that vision.



Mike Billy Sr, Lamxàcha Sìyam (North Shore)

Chet wanáxws s7ulh swa7ám̓

Taking Care of Our Longhouse

Looking After Our Collective and Building Our Future Together

This chapter discusses the importance of caring for our community, which we compare to our longhouse. Just as our ancestors cared for their longhouses, we must do the same to keep our community thriving.

Moving into our new longhouse is the start of our work, not the end. It needs everyone in our community to support and help. As the seasons change, we must keep an eye on what we need and be ready to change things if necessary. Whether moving our longhouse from one place to another or ensuring our house posts, cedar shakes, and planks stay strong, we must all pitch in.

Just like we look after our physical longhouse, we must keep working on our community plan, making changes when needed. As things change around us, we must be ready to adapt to ensure the best possible future for ourselves and the next generation. We want to keep our tradition of caring for each other and our community strong for a long time.

Moving into our new longhouse is the start of our work, not the end. It needs everyone in our community to support and help.

Staying On Course

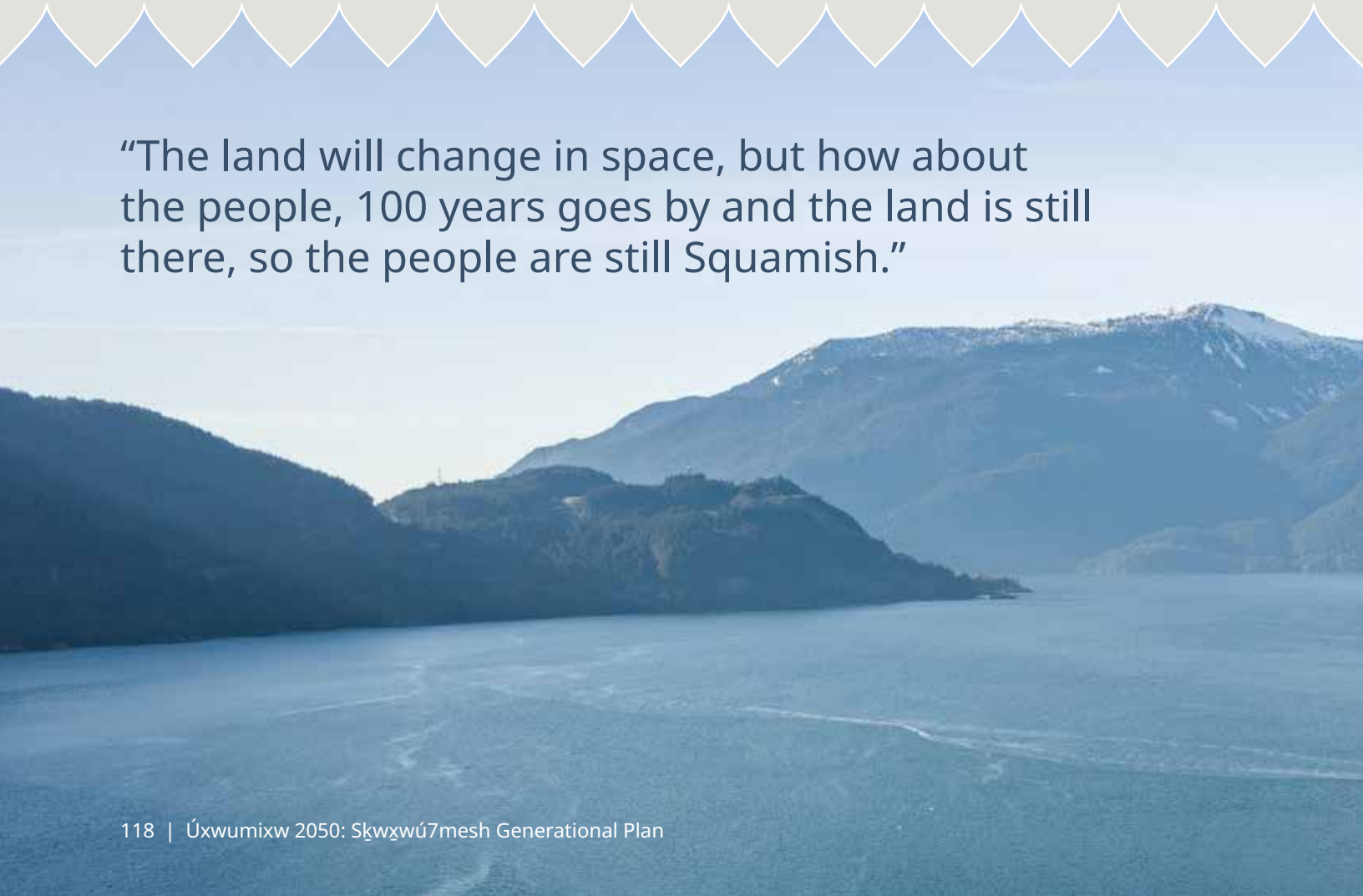
Moving Our Generational Plan forward

To ensure our Generational Plan journey progresses in a good way, we must pause and ask: Are we moving towards the future we want?

As we move forward and meet some of our goals, we will want to ask ourselves: What are our current priorities?

The Generational Plan is a living document. This means it needs to grow and adapt to meet our changing needs and the world around us. This final section of the plan describes our next steps:

1. **Working together** to make sure what is in the Generational Plan has enough detail and support to become a reality;
2. **Keeping an eye on how well we're doing with our plan**. This includes developing special tools to help us track the progress and impact of the Generational Plan. It's all about making sure that our plan is doing what it's supposed to do and helping our community in the best way possible. We do this by monitoring and evaluating it over time.

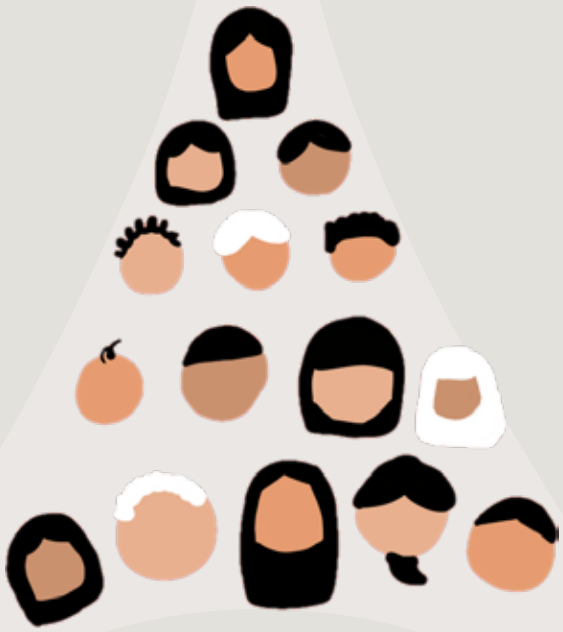


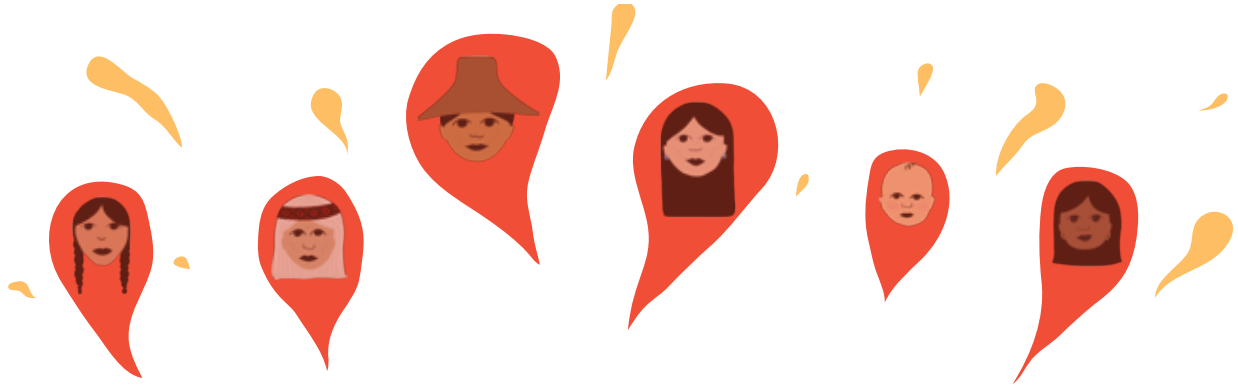
"The land will change in space, but how about the people, 100 years goes by and the land is still there, so the people are still Squamish."

Working Together

Our Generational Plan will need to move, grow, and change just like we do as a people and as individuals. It is crucial that we work together to make this plan work. It truly is a team project where everyone in our community has a part to play, from our government and departments, to the many families, our neighborhoods, and each of us as individuals. We need to meet to discuss who will do what, when they will do it, where it will happen, how they will do it, how much money it will cost, and where we'll get this money from.

By working together and talking things through, we can make sure everyone knows what they need to do and feels like they are a part of this big plan.





Keeping an Eye on Our Generational Plan

To know if this plan is working, and to hold us accountable, it is important that we have a plan in place to monitor and evaluate our progress. To us monitoring means collecting data on the implementation, and evaluation means analyzing the data to see if we need to adjust and modify. To do so we will need a way to answer these questions:

1. Are we doing what we said we would do?

MONITORING THE PROCESS:

Are all the things that we said are important getting attention? Why? or Why not?

2. Are we having the impact we want on what we care about?

MONITORING OUTCOMES:

Are the actions being taken as a result of this plan having the outcome we hoped for or the impact we intended?

3. What can we do better?

EVALUATING AND ADJUSTING:

First of all, it's important to celebrate success. But it's okay if sometimes we realize we're not where we want to be. That's the whole point of checking! If we find out we're off track, it gives us the chance to adjust our direction and get back to moving toward our community's vision. We will need to regularly use the information from monitoring to understand our progress and look for opportunities to make changes and improvements.

4. How will we know what's happening?

COMMUNICATING THE PROGRESS:

We will continue to listen to each other and keep ourselves informed. We will make sure we have the tools and opportunities in place to get feedback and keep everyone up to date. We will have regular check-ins through community meetings, and we will continue to show up at events and gatherings throughout the year. We will use surveys to understand where we are at and gauge future Generational Plan priorities. By actively tracking progress in meeting our vision, our monitoring and evaluation system provides the framework for re-examining and renewing the plan over time. This will act as a vehicle for accountability and a management tool for improving the programs and projects we will be implementing over the short-, medium- and long-term.

How We Will Monitor Our Progress

The Generational Plan monitoring and evaluation plan will not start from scratch. There are several existing tools and initiatives that can be incorporated.

Eslhílhkw'iws Chet – We are all related (the Squamish Nation Census):

The Sḵwx̱wú7mesh Census is an effort to contact everyone. At its core it gives us an in-depth understanding of the community's evolving composition, needs, and desires. It provides essential demographic and socio-economic data about the community. It also asks questions about where our priorities should be. This data is crucial for monitoring progress toward achievement of Generational Plan objectives.

The Generational Plan will use insights gathered from the Sḵwx̱wú7mesh Census as it is updated over time. If, for instance, the census reveals demographic shifts or changing needs within the community, the Generational Plan will be updated to incorporate these changes.

Key Generational Plan-specific questions can be added in future Census to gauge our people's perception of progress being made and identify priority areas where efforts should be put to move toward our vision.

Squamish Key Performance Indicators (KPIs):

KPIs are specific goals used to measure progress and success in various areas of community life, such as education, health, housing, and economic development. The KPIs developed by Sḵwx̱wú7mesh Úxwumixw are largely administrative, and governance focused.

The Generational Plan defines the overarching objectives and long-term outcomes that will contribute to the KPIs being tracked. The Generational Plan provides additional context for understanding why these KPIs are important and what they are intended to achieve.

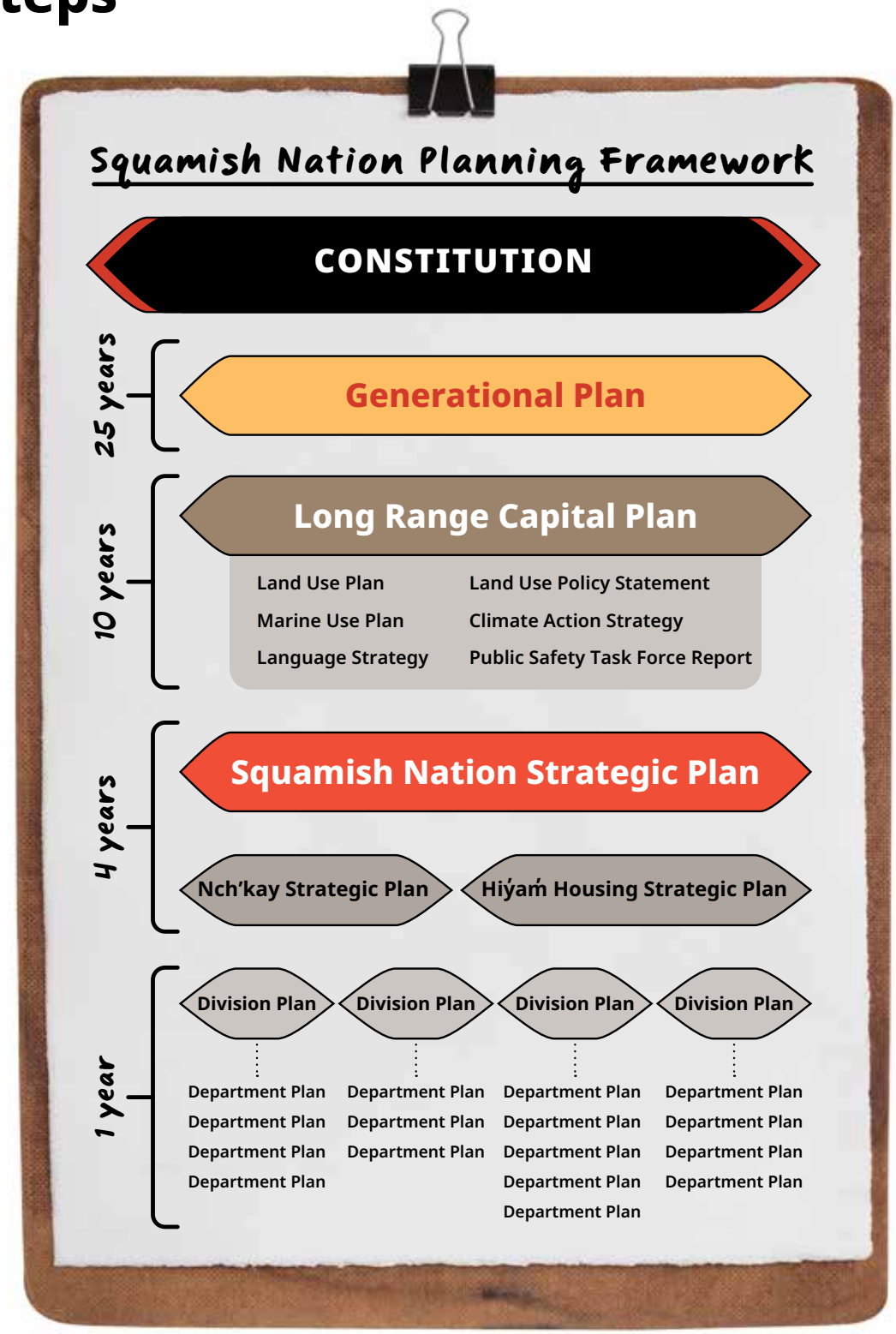
Regular monitoring and reporting of KPIs allow the community and its leadership to assess whether they are making progress toward the Nation's goals, including those outlined in the Generational Plan. Adjustments and improvements to the Generational Plan can be made based on the KPI data.

Our Next Steps

Developing a comprehensive system to track progress, monitor and evaluate the implementation of the Generational Plan, and continuously communicate it back to our people will require some hard work and coordination. We have the framework in place, we now need to get commitment, involve technology and people, and be open to continuous re-examination and renewal of the plan over time.

Additional community planning work has already been identified by the Nation, including community plans specific to the North Shore and Squamish Vally. The Generational Plan is a foundational piece of planning that further work will be built on.

"We need to adapt, just like we always have"



Looking Back From 2050...

We as Sḵwx̱wú7mesh People have worked hard together to reach our hopes and goals. We have created strong language and cultural programs within our schools and communities. Our language is being spoken by our people and we have continued to uphold our long-standing traditions and cultural practices. Our people gather often in the community spaces we created together. We have welcomed our people home by providing safe, accessible, and culturally appropriate housing, healthcare, and community services. Our land protectors have worked hard to make sure we have access to our lands, that our rivers still flow, and our mountains and forests stand strong. Our artists, teachers, and knowledge keepers share our art. Our Squamish ways of life are understood within our territory and across the globe.

We continue to address the violence and trauma our people have endured. Through our collective healing journey, we have gained more trust in ourselves and each other. Our people have a strong sense of purpose and their place in the world as Sḵwx̱wú7mesh People. Sḵwx̱wú7mesh communities and our traditional territory are supported by our people practicing their individual and ancestral skills. We have created our own sustainable revenue sources and are no longer under the Indian Act.

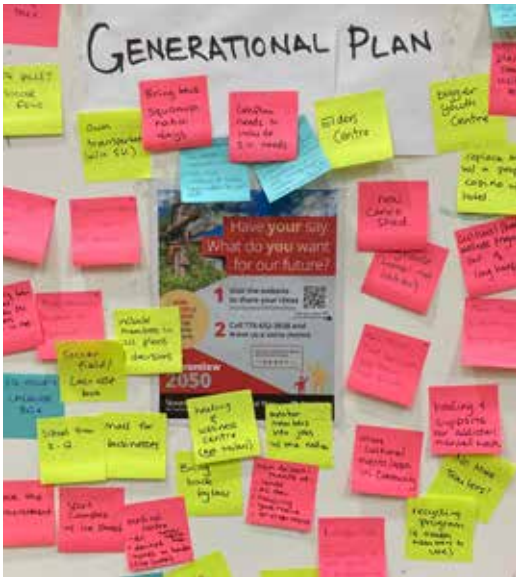
Our world has changed so much in the past 25 years. We continue to adapt and use our Sḵwx̱wú7mesh values, teachings, and ways of being in a good way.

Appendices

APPENDIX A:

All Peoples Ideas

To see all the ideas that our people have shared with us please contact us at generational@squamish.net or call the Planning and Capital Projects office at 604-904-7474. Please note all of our peoples ideas will only be shared with Squamish people and Squamish Nation Staff.



APPENDIX B:

Witness List

We are grateful for everyone that has shared their thoughts, aspirations, goals, needs and ideas. This list is just a general list of the many witnesses of our planning work together as people.

Administration / Staff

- **2021**
  - March 17 – Squamish Nation Staff Introduction to Community Planning: Workshop #1
  - April 16 – Squamish Nation Staff Introduction to Community Planning: Workshop #2
- **2022**
  - January 31 – Meeting with Language and Cultural Affairs (LCA)
  - February 11 – Technical Planning Team (Communications)
  - February 22 – GenPlan Lunch and Learn
  - March 11 – Technical Planning Team (Communications & engagement)
  - April 11 – Initial meeting with SV staff
  - April 20 – MONOVA Archives Trip/meeting with Language and Cultural Affairs (LCA) Archivist
  - May 13 – Technical Planning Team (Census and GenPlan Themes)
  - June 10 – Technical Planning Team (Census questionnaire review & GenPlan themes confirmation)
  - August 12 – Technical Planning Team (summer update of Census & GenPlan)
  - September 9 – Technical Planning Team (land, water, air, census update)
  - October 11 – Technical Planning Team (Wellbeing)
- **2023**
  - January 13 – Technical Planning Team (Prosperity)
  - January 27 – Technical Planning Team (Lifelong Learning)
  - February 10 – Technical Planning Team (Governance)
  - March 10 – Technical Planning Team (Housing & Community)
  - April 14 – Technical Planning Team
  - May 12 – Technical Planning Team (Mapping)
  - August 11 – Technical Planning Team
  - August 21 – Meeting with Executive Directors
  - September 8 – Technical Planning Team (Land Development Strategies)
  - October 13 – Technical Planning Team (existing projects and initiatives)
  - November 10 – Technical Planning Team (Long Range Capital Plan)

Community

- **2021**
  - July 23 – Amalgamation Day
- **2022**
  - March 20 – Ayás Méńmen Springtime Festival
  - April 29 – SV Community Wellness Day (booth) & Lawn Signs SV
  - May 26 – Department Open House SV
  - May 31 – Department Open House NS

- June 4 – SV Summer Community Fair
- June 26 – Ayás Méńmen Summer Festival
- July 23 – Amalgamation Day
- Sept 11 – Ayás Méńmen Salmon Run Festival NS
- Sept 20 – Department Open House NS #2
- Sept 22 – Department Open House SV #2
- November 5 – Department Open House OR #1 – Duncan

- **2023**
  - March 19 – Ayás Méńmen Spring Festival
  - April 17 – People Services Open House (NS)
  - April 20 – People Services Open House (SV)
  - June 5 – Territory, Culture, and Corporate Open House (NS)
  - June 8 – Territory, Culture, and Corporate Open House (SV)
  - July 9 – Ayás Méńmen Summer Festival (Community Mapping)
  - October 1 – Ayás Méńmen Fall Festival
  - October 16 – Community Services Open House (NS)
  - October 19 – Community Services Open House (SV)

Community Working Group

- **2022**
  - Sept 19 – Introduction, how we want to work together.
  - October 19 – Lands, Water, & Air, Wellbeing
  - November 22– Ways of being and doing.
- **2023**
  - January 18 – Economic prosperity & Lifelong Learning
  - February 15 – Governance, discussion of cultural framing and artists for the plan
  - March 15 – Housing & Community
  - April 19 – Recurring and big ideas
  - June 23 – Community Mapping (In person)
  - August 23 – Update
  - September 20 – Structure and Cultural Framework
  - October 18 – Senses and Objectives
  - November 8 – Review of writing
- **2024**
  - January 17th – Update from council
  - February 21 – Review of changes to draft plan
  - March 27 – Review of final draft plan
  - April 17th – Council Info session and draft plan review

Communications

- **2021**
  - July 23 – Newsletter #1
- **2022**
  - February 15 – Postering SV and NS
  - Since March 10 – IdeaShare poster in SV Newsletter
  - Since March 14 – IdeaShare poster in the NS Newsletter
  - April 22 – Lawn signs North Shore

- April 29 – Lawn Signs SV
- May – Newsletter #3
- August – WWHR
- September – Family Dinner Post and Video sent to community via SN Facebook page and newsletter

Council

- **2020**
  - October 20 & 27, November 3 – Getting Ready to Plan: Council Introduction to Community Planning
- **2021**
  - November 18 – Generational Plan presentation to Council
- **2022**
  - April 4 – Strategic Priorities and Budget Council Committee Meeting
  - November 8 – Planning & Capital Projects Council Workshop
- **2023**
  - March 6 – Strategic Priorities and Budget Council Meeting (update given)
  - August 1st – Info Session with Council
- **2024**
  - January 5th – Info Sessions with Council
  - April 18th – Info Session with Council
  - May 2nd – Council Vote (Generational Plan Adopted by Council)

Youth

- **2022**
  - March 31 – Intro to GenPlan at the NS Youth Centre
  - June 1 – SV Teen Centre
  - June 17 – Littlest Ones School
- **2023**
  - March 14th – Camp Ayateway Ages 10–12 and 13–17
  - July 12th – Hunters and Gatherers Camp Age – 12 – 17
  - August 2nd and 3rd – Mini Canoe Journey Ages 12–18

Elders / Traditional Knowledge Keepers

- **2022**
  - March 14 – SNAC Intro Presentation
  - June 8 – Elders Centre on the North Shore
  - June 15 – Squamish Valley Elders Centre
  - October 4 – NS Elders Lunch
  - Theme discussion: Lands, Waters, Air; Wellbeing; Ways of Being & Doing
  - October 6 – SV Elders Lunch
  - Theme discussion: Lands, Waters, Air; Wellbeing; Ways of Being & Doing
  - November 22 – NS Elders Lunch
  - Theme Discussion: governance

- **2023**
  - January 17 – NS Elder Lunch
    - *Theme Discussion: Economic Prosperity*
  - February 7 – SV Elders Lunch
    - *Theme Discussion: Governance and Economic Prosperity*
  - March 7 – NV Elders Lunch
    - *Theme Discussion: Community and Housing*
  - March 9 – SV Elders Lunch
    - *Theme Discussion: Community and Housing*
  - October 26 – SV Elders Lunch
    - *Update on Gen Plan*
  - November 15 – NS Elders Lunch
    - *Update on Gen Plan*

Collaboration with Other Projects / Teams

- **2022**
  - Climate Legacy Strategy and Framework
  - Elders Program Project
  - Census
- **2023**
  - Climate Legacy Strategy and Framework
  - Elders Program Project
  - Membership Code Update
  - Collaboration with Strategic operations and CAO
  - Constitution

Casual Community Engagement

- **2023 – Ongoing**
  - Food pantry and food distribution
  - Informal engagement with Elders both NS and SV
  - Visits at youth center and discussions with youth

One to One Engagement

Below is a list of people within our community that we spoke one to one with:

- Kiyuls – Waylon ‘Bo’ Baker
- Paitsmuk – Dave Jacobs
- Sla’wiya – Andrea Jacobs
- Xele’milh – Doris Paul
- Chax Wxa Lot – Summer Paull
- Danica Paull
- Stl’alalut – Orene Johnston
- ‘Ma’ Gwen Harry

APPENDIX C:

What's Already Being Done

Community Initiatives

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE
Trust	We are able to communicate with each other in a good way	• Squamish Nation Forum (facebook page with updates and open conversation)
Security	We are taking care of our lands and water	• Community led clean ups
	We are healing together	• Spiritual care done through community relationships with our healers
		• Family lead healing circles
	Our Nation has a strong financial foundation	• Thriving businesses like Skwalawen, Revive "Wa áynexwi7" Day Spa, Mr. Bannock, and many more.
	We are able to take care of ourselves in a good way	• Informal food sharing (ie, salmon and game meat) often given to Elders
		• Harmony Community Garden
Purpose	Our people have livelihoods that are meaningful for them	• Many people sell their art (beading, weaving, carving, painting etc. through social media, craft fairs, community events and so on.
	We celebrate and uphold our people	• Community based art mentorships
	We have a deep understanding of our Squamish history	• Family history shared within family lines
Belonging	We are all connected to our culture and language	• Youth Powwow
		• Informal teachings and knowledge sharing done within community
		• Informal cultural sharing and teachings
		• Community mentorship and knowledge sharing (within family groups)
		• Dance groups and elders sharing at greater community events
		• Squamish consultant and educational organizations teaching and sharing about decolonization in different sectors (ie Nahanee creative and host consulting)
		• Community language mentorships

Community Initiatives

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE
Belonging *(continued)*	We are all connected to our culture and language *(continued)*	• Veterans Powwow
		• SV Dance Group
		• Spakwus Slolem (Eagle Song Dancers)
		• Squamish Ocean Canoe Family
		• SV Canoe Club
	We have a strong sense of belonging in our Nation	• SV Mountain Bike Club
		• Squamish Valley Mountain bike club
		• Slo-Pitch teams in the SV (Storm & Billy Goats)
		• Lions Gate Guardians (Mens soccer team)
		• Squamish Nation Womens soccer team
		• North shore Indians lacrosse
		• Squamish Nation snowboard club
		• Indigenous women outdoor
		• North Shore Indians Lacrosse Team
		• North Van Canoe Club

Council

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE
Trust	We are able to communicate with each other in a good way	Peoples Assembly
		Annual General Assembly - with financial review
		Annual Reports
	We are able to rely on each other	4-year Strategic Plan (2022-2026)
		SN Constitution
		Protocol agreements between each district and SN
		One time DB payments (December 2023) in reponse to Members motion at People's Assembly
Security	We feel safe and connected within our communities and Nation as a whole	Fireworks Ban
	Our Nation has a strong financial foundation	Land Development Strategies
Belonging	We have a strong sense of belonging in our Nation	Squamish Nation Ticket Lottery (for sports tickets & concerts)

Office of the CAO

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE
Trust	We are able to communicate with each other in a good way	• Developed KPIs for the Strategic Plan, keep a library of Strategic Objective Charters and work with departments to make sure they are meeting deadlines
		• With CAO office - gathers information to respond to Questions raised by members/ request
	We are able to rely on each other	• Special projects & initiatives identified by CAO, Council, or resolutions at Peoples Assembly
		• Development of Policy Manual & Framework to assist departments writing policies w/ focus on addressing needs/ concerns of members (cultural context, family and community dynamics)
		• Cross-departmental communication & support for policy development
		• Working with EET on education law and associated policies
	We hold each other accountable	• Office of the CAO - development of procedures associated w/ policies. Defines Roles & responsibilities of staff in relation to the policies
		• Creation of policy library & bringing old policies in alignement with Framework
Security	We feel safe and connected within our communities and Nation as a whole	• Working on Trespass Policy w/ Public Safety
	Our Nation has a strong financial foundation	• Grant writer - how to bring more money in to the Nation & appropriate use and reporting
Belonging	We have a strong sense of belonging in our Nation	• 2SLGBTQ+ initiative

Community Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Trust	We are able to rely on each other	• Member services liasion, intake, and 1-to-1 support	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
Security	We are taking care of our lands and water	• Work closely with SVOps about issues of trespassing and use of lands by non-members (fishing, camping, raves, etc.)	*Public Safety (Ta na wa Téýwilhaýlhem)*
	We feel safe and connected within our communities and Nation as a whole	• Public Safety Task Force report & recommendations	*Public Safety (Ta na wa Téýwilhaýlhem)*
		• Cityworks Asset Management system maps all the Nation's assets/infrastructure and tracks information about work completed on these assets	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Community operations ensures safety of member homes through maintenance and renos	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Long range capital plan	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
	Our Nation has a strong financial foundation	• Looking at new accquisitions and leases, to regain control of lands and so the economic benefit goes to Nation	*Nch'k̲aý Development Corporation*
		• Development of sub-company tp capture taxes (pst/gst) on construction materials and goods used/sold on Nation lands	*Nch'k̲aý Development Corporation*
		• Land Development Strategies (w/ PCP) - includes member homes, community amenities, and ec dev	*Nch'k̲aý Development Corporation*
	We are able to take care of ourselves in a good way	• Elders Centre/program space, provides rides to appointments	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Mountain biking club	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Youth fitness	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*

Community Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Security *(continued)*	We are able to take care of ourselves in a good way *(continued)*	• After school programs (soccer, rugby, hip-hop dance, crafts, culture, outdoor club, kickboxing, mountain biking)	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Teen Centre (skating, cooking, holiday parties, hot meal nights, field trips)	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Adult sports and fitness	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Multi-purpose recreation/ lacrosse box construction expected to begin fall 2023	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
	We feel secure in our housing	• Affordable Housing Projects: eskékxwi7ch tl'a sp'ákw'us Place in Siyich'em (27 rental apartments and is exclusively for Members with priority given to women and their children), estítkw Place in Xwmélch'tstn (development tailored to serve 2SLGBTQIA+ Members, Members with disabilities, those experiencing or at risk of homelessness, and people with mental health or substance use health needs. The 55-unit rental building will be staffed 24/7 with meals and other supports provided for residents), chenk̲w em̓út in Xwmélch'tstn (95-unit building will provide safe, long-term rental homes for Members, with priority given to independent Elders, youth, and families)	*Hiyam Housing*
		• Hiyam Home Loan Program	*Hiyam Housing*

Community Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Security *(continued)*	We feel secure in our housing *(continued)*	• Squamish Nation Assistance with Rent Program (SNARP) The program provides rental supplements for up to one year to help low- and moderate-income Members who do not live in the community or cannot access on-reserve services. The supplement ranges from $250 to $750 per month, and priority recipients include women and children (including 2SLGBTQIA+), Elders 55+, and persons with disabilities.	*Hiyam Housing*
		• 600+ homes initiative	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Working on additions to reserve to increase the land base available to the Nation for community amenities and housing	*Community Lands (T'at'aḿátsut)*
		• Xwmélch'tstn Subdivision will provide 30 single-family homes and seven duplexes or triplexes—enough housing for roughly 150 Members— and is located along an extension of Seńáḵw Road and Rivers Drive.	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Elders care & housing initiative (elders care in homes, elders facilities SV/NS, long term care, assisted living)	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Ensures safety of member homes through maintenance and renos	*Community Operations (Nexwsp'áyaḵen ta Úxwumixw)*
		• Land Development Strategies (w/ Nch'kay)	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Housing Policy Update	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*

Community Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Purpose	Our people have livelihoods that are meaningful for them	• Works with Nexw7áy̓stway̓ (Training & Trades Centre) to provide work experience for Members who have completed courses (eg. carpentry, plumbing etc.)	*Community Operations (Nexwsp'áyaḵen ta Úxwumixw)*
		• Nation owned businesses transferred to Nch'kay - business practices in a Squamish way, employment for Nation members	*Nch'ḵaý Development Corporation*
		• Member business registry & directory system	*Nch'ḵaý Development Corporation*
		• SN TFL - forestry resource management, employs Nation members, is a source of revenue generation	*Nch'ḵaý Development Corporation*
		• Small business grants for members ($70k)	*Nch'ḵaý Development Corporation*
		• Job shadowing and creation	*Nch'ḵaý Development Corporation*
		• Business workshops for members	*Nch'ḵaý Development Corporation*
	We celebrate and uphold our people	• Sports awards (recognition of youth achievement in sport)	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
Belonging	We are all connected to our culture and language	• Language teachers that go to all age groups	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Language Nest at CJMC	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Drum-making workshops	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Squamish Valley longhouse in detailed design phase	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*
		• Seńáḵw - member homes and member services onsite. Assert of Squamish R&T and raising profile of Nation in CoV	*Nch'ḵaý Development Corporation*
		• Education program oversees cultural work in daycare, preschool, and in public schools	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*

Community Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Belonging *(continued)*	We have a strong sense of belonging in our Nation	• Family events & programs (family day, movie nights, holiday parties)	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Community gatherings (thanksgiving dinner, halloween, Christmas, etc.)	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
		• Director meets with Elders once a month at a community development meeting and invites other departments as needed - Finance came to present budget	*SV Operations (Ta na wa Ch'áwat ta Sx̱wéx̱wel)*
	We hold a strong sense of connection to our land and water	• Backcountry-style washroom facility at Evans Lake in feasability stage	*PCP (Ta na wa Shéway I7x̱w ta Úxwumixw)*

Corporate Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Trust	We are able to rely on each other	• Cybersecurity training for all employees, Additional cybersecurity defense measures such as installing Microsoft Defender email malware filtering and updating multi-factor authentication on all Office 365 accounts, and Server infrastructure upgrades and continued migration of servers to cloud-based services.	*Finance & IT (Estx̱wáýusem)*
	We hold each other accountable	• Annual audit/budgeting process w/ Directors - transparency	*Finance & IT (Estx̱wáýusem)*
		• Reduce financial processing time	*Finance & IT (Estx̱wáýusem)*
Security	We are taking care of our lands and water	• Property management - maintaining assets & making sure that people are paying properly	*Finance & IT (Estx̱wáýusem)*
	Our Nation has a strong financial foundation	• Asset management system for permitting licensing and lands management - making sure no revenue is left on the table and assess/address gaps	*Finance & IT (Estx̱wáýusem)*
		• New Chart of Accounts	*Finance & IT (Estx̱wáýusem)*
		• Business licensing on Cap w/in Cityworks (working w/ surrounding munis, staffing, etc.). to be extended to Senakw & other reserves	*Finance & IT (Estx̱wáýusem)*
		• Risk Model for SN - assessing risks and mitigation now and in the future. Protect wealth and increase development	*Finance & IT (Estx̱wáýusem)*
		• Membership of First Nation Financial Management Board - December 2022 certification that SN meets their standards. Use Canadian Accounting Principles	*Finance & IT (Estx̱wáýusem)*
		• Looking at future of major leases - options/alternatives for end of life (leases 20+ years old)	*Finance & IT (Estx̱wáýusem)*

Corporate Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Security *(continued)*	Our Nation has a strong financial foundation *(continued)*	• Financial Administration Law. Builds on Financial Administration Bylaw to set out governance and finance practices to inform financial decision and ensure the Nation's resources are being used efficiently and for the benefit of all Squamish Peoplethe Nation can now apply for long-term and streamlined funding opportunities. Also provides options for taxes and local revenue to the Nation.	*Finance & IT (Estx̱wáýusem)*
		• Last couple of years there was a clean audit (free of errors) - this should increase trust in fiscal responsibiilty of the Nation	*Finance & IT (Estx̱wáýusem)*
		• Systems management audit - looking at financial management systems & policies	*Finance & IT (Estx̱wáýusem)*
Purpose	Our people have livelihoods that are meaningful for them	• Creating Pathways to Quality Careers for Sk̲wx̲wú7mesh People - promoting from within, internship and shared admin support programs	*HR (Chéńchenstway)*
		• Financial training of staff, some of whom are members	*Finance & IT (Estx̱wáýusem)*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Trust	We are able to communicate with each other in a good way	• Constant engagement	*Member Services (Ts'ixwts'ixwnítway)*
		• Youth conference (nov 28th)	*Member Services (Ts'ixwts'ixwnítway)*
		• Organize open houses	*Member Services (Ts'ixwts'ixwnítway)*
		• Elders Program Engagement Project	*Member Services (Ts'ixwts'ixwnítway)*
		• Policy to show transparency (spending guidelines) - to have fairness	*Member Services (Ts'ixwts'ixwnítway)*
	We are able to rely on each other	• EPAT, electoral, membership appeals, (coming justice)	*Member Services (Ts'ixwts'ixwnítway)*
		• Policy to show transparency (spending guidelines) - to have fairness	*Member Services (Ts'ixwts'ixwnítway)*
		• Distribution and Squamish Nation Trust	*Member Services (Ts'ixwts'ixwnítway)*
		• Chiýáxw Child & Family Law Project	*Ayás Méńmen*
		• 5 Squamish Nation Elders that attend FN court	*Member Services (Ts'ixwts'ixwnítway)*
		• Reconciliation table work - advocating for SN members within educational institutions	*EET (Ta7lneẃás)*
		• Connecting to other community resources if they cannot support	*Member Services (Ts'ixwts'ixwnítway)*
		• Advocate for members with external partners (parole, CSC, police, ISC, community services)	*Member Services (Ts'ixwts'ixwnítway)*
		• Working on Promotion Plan to improve communication about what EET has on offer for members	*EET (Ta7lneẃás)*
		• Election and referendum law	*Member Services (Ts'ixwts'ixwnítway)*
		• A cap on how much they can spend on each family now (policy)	*Member Services (Ts'ixwts'ixwnítway)*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Security	We are taking care of our lands and water	• ATR and Fee simple land law - increase by 700 acres	*Member Services (Ts'ixwts'ixwnítway)*
	We are healing together	• Family counsel and support after death	*Member Services (Ts'ixwts'ixwnítway)*
		• Dream catchers recovery support group	*SV Operations - Yúustway*
		• Healing conferencesÂ (squenelech)	*Member Services (Ts'ixwts'ixwnítway)*
		• Individual and group counselling	*SV Operations - Yúustway*
	Our Nation has a strong financial foundation	• Income assistance	*EET (Ta7lneẃás)*
		• April, August, and December Distribution along with SN Trust distribution.	*Member Services (Ts'ixwts'ixwnítway)*
	We are able to take care of ourselves in a good way	• Adult Youth Agreement - provides support as youth transition from 19-24, 1-on-1 support	*SV Operations - Yúustway*
		• Support with funerals (pay and organize) Work with external partners	*Member Services (Ts'ixwts'ixwnítway)*
		• Sports and recreation grants	*SV Operations - Yúustway*
		• Wellness App	*SV Operations - Yúustway*
		• Clinics for members - diabetes, mammogram, podiatry (through health benefits)	*SV Operations - Yúustway*
		• Assessments for home occupational therapy	*SV Operations - Yúustway*
		• The Health Benefits Advocacy & Promotion team advocates for and supports community members accessing health benefits programs and services administered through the First Nations Health Authority (FNHA), Vancouver Coastal Health, and other things not offered by the Nation or oversubscribed (detox, treatment centres, other wellness supports)	*SV Operations - Yúustway*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Security *(continued)*	We are able to take care of ourselves in a good way *(continued)*	• Outreach for elders and those that are vulnreable (wellness checks, connections to other services) - Off reserve primary	*Member Services (Ts'ixwts'ixwnítway)*
		• Food sharing/security: monthly food package distribution, the Growcer, and S7ílhen Food Pantry	*Ayás Méńmen*
		• COHI - childrens oral health initiative (NS/SV)	*SV Operations - Yúustway*
		• Downtown Eastside Meal Distribution Initiative	*Member Services (Ts'ixwts'ixwnítway)*
		• Elders center - all programming within that (health support, fitness, residential school)	*Member Services (Ts'ixwts'ixwnítway)*
		• Pay utility bills for Elders	*Member Services (Ts'ixwts'ixwnítway)*
		• Kal'numet Primary Care Clinic (clinical pharmacist, naturopathic dr, physician, nurse practitioners, clinical registered nurses, public health nurses, wellness coordinator (social worker), traditional Elder healer, medical office assistants)	*SV Operations - Yúustway*
		• Food security - giftcards/ vouchers	*Member Services (Ts'ixwts'ixwnítway)*
		• Travel for medical appointemnts, 8 rides a day, some people have several apptments a week, more trust than in taxi transports	*SV Operations - Yúustway*
	We feel secure in our housing	• Housing list (community lands)	*Member Services (Ts'ixwts'ixwnítway)*
		• Housing those at risk or homelessness	*Member Services (Ts'ixwts'ixwnítway)*
Purpose	Our people have livelihoods that are meaningful for them	• Working on members skills inventory and job bank	*EET (Ta7lneẃás)*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Purpose *(continued)*	Our people have livelihoods that are meaningful for them *(continued)*	• Nexw7áýstwaý Training & Trades Centre - longer term training	*EET (Ta7lneẃás)*
		• Stitsma Career Centre works with clients to support training, gain job skills, and increase employability. The Centre offers services that assist candidates in gaining employment (eg. hiring fairs, resume workshops) as well as training or educational programs to enhance skills and qualifications	*EET (Ta7lneẃás)*
		• Youth Ambassador Program: This program teaches youth transferable life skills, instills a high level of professional behavior through cultural and community-based experiences, and provides leadership opportunities, all in a supportive and safe environment	*Ayás Méńmen*
		• Committees to build leadership and sense of purpose (paid honorarium)	*Member Services (Ts'ixwts'ixwnítway)*
	We have varied learning opportunities through life	• Working on community agreements with all K-12 and post-secondary institutions in territory for SN members	*EET (Ta7lneẃás)*
		• For K-12: summer camps, tutor training workshops, advocacy and support	*EET (Ta7lneẃás)*
		• Justice support - outreach, attend court, healing circles, probationary board, support in following conditions, integrate back in community	*Member Services (Ts'ixwts'ixwnítway)*
		• Sx̱ el̓t shíshi7ch (Art Circle): an eight-week art therapy group for youth Members or youth living in the community who are interested in learning more about themselves through a creative arts practice	*Ayás Méńmen*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Purpose *(continued)*	We have varied learning opportunities through life *(continued)*	• Programs for parents include es7á7tsiwen (prenatal) and sk̲ák̲el and s7íx̲walh (infant/ toddler and parent).	*SV Operations - Ayás Méńmen*
		• The Home & Community Care team provides personal care and homemaking services, promoting independence and enhancing quality of life, to on-reserve clients in their homes. (150 Members w/ home support services, equipment loans, health rentals; 88 members enrolled in the Better at Home Program which helps Elders maintain independence at home)	*SV Operations - Yúustway*
		• Extra supports are offered via the Aboriginal Infant Development Program (AIDP) and Aboriginal Supported Child Development (ASCD) programs.	*SV Operations - Ayás Méńmen*
		• Help people get ID or replace if lost	*Member Services (Ts'ixwts'ixwnítway)*
		• Chésha7 mix̲ álh méńmen Mother Bear Child Development full- and part-time care to over 80 children at two different locations in North Vancouver: Mother Bear Mission and Mother Bear Capilano	*Ayás Méńmen*
		• Estates and wills	*Member Services (Ts'ixwts'ixwnítway)*
		• Sk̲ák̲el and s7íx̲ walh (infant/ toddler/parent) Program: This registered program for parents and children incorporates principles from programs including Aboriginal Headstart, Circle of Security, Ages and Stages Developmental Screening, and Kimochis Social Emotional Learning.	*Ayás Méńmen*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Purpose *(continued)*	We celebrate and uphold our people	• Christmas hampers	*Member Services (Ts'ixwts'ixwnítway)*
	We have a deep understanding of our Squamish history	• Family history shared within each family	*Member Services (Ts'ixwts'ixwnítway)*
Belonging	We are all connected to our culture and language	• History of the nation (monica and dept holds historical information)	*Member Services (Ts'ixwts'ixwnítway)*
		• Family trees and ancestry	*Member Services (Ts'ixwts'ixwnítway)*
		• Working with LCA to advance language learning	*EET (Ta7lneẃás)*
		• K'anátsut t'ukw' (Mini Canoe Journey): This canoe pulling expedition for youth aged 12–18 that focuses on canoe culture and developing ocean-going/ pulling skills.	*Ayás Méńmen*
		• Eslha7an Learning Centre offers a safe and holistic environment where our Indigenous students can take their first steps towards education, training, and employment while maintaining their traditional values.	*EET (Ta7lneẃás)*
		• Post-secondary: $2.6m in funding, in-community language programs, support for grad students	*EET (Ta7lneẃás)*
		• S7ulh wa nexwniẃéyalh (Our Ways of Education) Project - Sk̲wx̲ wú7mesh education system for on-reserve schools, informed by traditional Sk̲wx̲wú7mesh teaching methods, so that our méńmen can grow up confident in their language, culture, and values (10 year timeline)	*EET (Ta7lneẃás)*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Belonging *(continued)*	We are all connected to our culture and language *(continued)*	• Xwmélch'tstn Etsímxwawtxw Skwul (Capilano Littlest Ones School) offers K4-Grade 5 with Grade 6 on-site for the 2023/24 school year - provides on the land learning and culture/ language education	*EET (Ta7lneẃás)*
		• Camp Jubilee and Project Escap	*Ayás Méńmen*
		• P'ayákentsut (Hunters and Gatherers): This camp in the Squamish Valley focuses on connection with traditional/ cultural practices and the territory.	*Ayás Méńmen*
		• Camp Cha7elkwnech (Walking with Squamish): Formerly called Camp Suzuki, this camp for Squamish youth focuses on leadership skills, connection with nature, and cultural revival in the Howe Sound.	*Ayás Méńmen*
		• Shíshi7ch tl'a siẃ í7k̲a (Men's Circle)The talking circle is a safe and welcoming space to discuss healthy relationship building, communication skills, personal wellness, and cultural teachings	*Ayás Méńmen*
		• Child & youth support (emphasis on cultural training, behavioural management, and building self esteem in a safe and fun environment)	*SV Operations - Ayás Méńmen*
		• Ayas Lam family program (help parents and children learn about lifespan development skills, family dynamics, developmental milestones, health& nutrition. Training in language, culture, and social/family traditions.)	*SV Operations - Ayás Méńmen*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Belonging *(continued)*	We are all connected to our culture and language *(continued)*	• Shewaynewas Family and Early Intervention programs provide proactive prevention and education strategies, rooted in Sk̲wx̲ wú7mesh teachings and values, to families with young children.	*Ayás Méńmen*
		• Es7á7tsiwen (prenatal) Program: Offered virtually, expectant families meet together with our Aboriginal Infant Development Program Facilitator to build relationships and learn about the responsibilities of parenting, available community supports, and teachings from ancestors.	*Ayás Méńmen*
		• Spiritual counseling (cultural supports such as candles, blessings, eagle feather brushings, etc.)	*SV Operations - Yúustway*
		• Land & Water Based Healing Workshops (ex. Rifle Certification, hunting workshop) - these are always oversubscribed	*SV Operations - Yúustway*
	We have a strong sense of belonging in our Nation	• Upkeep JDE and stats on Membership	*Member Services (Ts'ixwts'ixwnítway)*
		• SV Mountain Bike Club	*Member Services (Ts'ixwts'ixwnítway)*
		• Membership applications, family trees, band memberhsip	*Member Services (Ts'ixwts'ixwnítway)*
		• Membership code update	*Member Services (Ts'ixwts'ixwnítway)*
		• Community gatherings (thanksgiving dinner, halloween, Christmas, etc.)	*Ayás Méńmen*
		• Bigger nation event organization (ie amalgamtion, etc)	*Member Services (Ts'ixwts'ixwnítway)*

People Services

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Belonging *(continued)*	We have a strong sense of belonging in our Nation *(continued)*	• Seasonal community festivals	*Ayás Méńmen*
		• Recreation North Shore - youth sports, adult fitness, family/ cultural events, community events	*SV Operations - Yúustway*
		• Elder's Center - culture, meals, trips, fun events	*Member Services (Ts'ixwts'ixwnítway)*
		• Recreation - youth sports, adult fitness, family/cultural events, community events	*SV Operations - Yúustway*
	We hold a strong sense of connection to our land and water	• Land based Workshops on jarring fish, fruit, etc. - these fill up very fast	*SV Operations - Yúustway*
		• Distribution of Fish (canned or fresh)	*Member Services (Ts'ixwts'ixwnítway)*

Territory and Culture

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Security	We are taking care of our lands and water	• "Protecting waters through snagging and treble hook fishing ban at the Cheakamus Frog Pond and Moodyville fishing sites and Aquatic habitat restoration "	*R&T (Ta na wa Yúus ta Stitúyntsam)*
		• Squamish Nation Archaeological Investigation Permit (SNAIP) - required for all archaeological studies in, or involving archaeological collections from, Sḵwx̱wú7mesh territory. By issuing permits, the Nation gains important oversight over and knowledge of archeological assessments and developments being conducted within the territory. More permits issued means more oversight within the territory.	*R&T (Ta na wa Yúus ta Stitúyntsam)*
		• Climate Legacy Strategy and Framework	*R&T (Ta na wa Yúus ta Stitúyntsam)*
		• Re-release of the X̱ay Temíxw with updated branding and photos as well as a preamble explaining some accomplishments since it was writen in 2001 - support several landmark agreements between the Nation, the Province of BC, and other stakeholders, which have increased protections across the Territory.	*R&T (Ta na wa Yúus ta Stitúyntsam)*
Purpose	We have a deep understanding of Squamish history	• Ta X̱ ay Sxwimálatncht (Archives and Cultural Collections) Database Project Sxwimála-aw̓ txw (storage house/archives) includes materials related to the history, language, and culture of the Nation	*LCA (Ta na wa Ns7éyx̱nitm ta Snew̓íyelh)*

Territory and Culture

FEELING	WHAT OUR PEOPLE WANT TO SEE	INITIATIVE	DEPARTMENT LEAD/ SUPPORT
Belonging	We are all connected to our culture and language	• Language delivery in post-secondary and K-12	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Yellow school house language nest with PCP	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Paháyikwup Language Commission is charged with providing guidance on Sk̲wx̲ wú7mesh Sníchim (Squamish Language), including certifying teachers, determining speaker proficiency levels, and creating a strategic plan for language revitalization	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Talking dictionary - website upgrade	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Drumming & Singing nights for members	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Teltelnumut cht (studying who we are) Online program for community members	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Culture grants	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Locations Project - filmed on different parts of the territory, allow members access to territory even if living away from home	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Language & Culture Workshops include salve and tincture making, drum making, medicinal plant knowledge and tea blending, cedar harvesting, and cedar and wool weaving.	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*
		• Inclusion of legends in wellness app	*LCA (Ta na wa Ns7éyx̱nitm ta Snewíyelh)*

APPENDIX D:

Artist Bios

Below is the list of artist who are a part of the Generational Plan. Some of the artist have shared a little bit about who they are. Our hands go up to each artist that has taken the time to share their beautiful work with us.

We want to recognize the artwork that **Jessica Walker (Mestlaxwts)** has done throughout the plan. The majority of the graphics and icons that do not have an artist name beside it was drawn by her. She was a big part of making sure our Sḵwx̱wú7mesh art form is woven throughout the document and is a part of telling our story. It was a true joy for Jessica to bring Sḵwx̱wú7mesh style to icons and drawings that describe our everyday lives and who we are as Sḵwx̱wú7mesh people.

YUSUSULT - ROSEMARIE WILLIAMS

I am a resident of the Wiwek'em uxwumixw. My parents are Bernice Moody Reimer John and Rudy Reimer Sr and the late Louie John. I am a Squamish member through my mother Bernice who is the daughter of the late Joseph Moody and Adeline Billy. Her paternal grandparents are the late Napoleon Moody and Nora Baker and her maternal grandparents are Moses Billy and Bertha Charlie. I am married to Richard E Williams and we have a daughter Holly. We have adult children from our previous relationships. I am a wool weaver and am currently employed with Squamish Nation.

TONI MULKEY

Lives: South Carolina

I am the Great Granddaughter of Dennis & Sarah Rivers. My Great Grandfather was born in Kitsilano British Columbia, Canada 1873 -1939. He was married to Sarah Jane Longcake of Cumberland England.

My Grandmother Gladys Rivers was very important to me and I loved her very much. She always was knitting or sewing clothes. She also made rugs and we all went together to jewelry making class, I still have the rings we made out of silver. Grandma was also a great cook. She worked for a wealthy family as a cook she married my Dads father Frank Pearce and later he passed away when my dad was very small. My father's name is Leo Ralph Pearce, he was a wonderful father and very funny. My Mom is Alweda Delphine Genest and they were married in Vancouver Canada. My Dad went to school to become a baker and my mother went to school to become a hair dresser. Then they went on an adventure to the United States and ended up in San Diego California. My sisters and I were all born and raised in San Diego.

So here is the story with me and the beginning of the weaving.

I had a neighbor that I would help out often as she was not well. Her name was Laura and when she became too ill to work on her loom anymore she gifted the loom to me along with some very nice yarns. I then took the classes at the Burbank Ca community center. I was in love with everything about the loom and creating! The first time I decided to do a wall hanging happened the first year we moved to South Carolina. I had been thinking about doing wall art on the loom. Then a huge storm had passed and I heard a huge thump on the back door slider. There on the patio was a nice small limb I new it was a sign that I needed to do wall art on the loom. So it began and I love it.

AUDREY ROSE DUERDEN-HICKS
Lives: Vancouver Island

My name is Audrey Rose Duerden-Hicks, I am a descendant of Squamish and Klahoose Nation and Mixed European ancestry. I was born in Wei Wai Kum and have lived on the territories of the Lekungen and W̱SÁNEĆ peoples for the past ten years. I am a painter and crafter, and my art is inspired by my connections to land, sníchim, and my family.

I made this drum in 2021 with the Wenstob Family and my IST Cohort and it was painted in 2023. It shows four salmon swimming in waves of sea and sky and Grandmother Moon who is the guidance of their journey and transformation. This piece is dedicated to my brothers and sisters, and to my beloved Chi-Chia, Cheri Noble.

SESEMIYA - TRACY WILLIAMS
Lives: North Vancouver

We are grateful for Tracy also letting us photograph the basket of her late grandmother Eva May Nahanee.

CHANTEL JOSEPH
Lives: X̱wemelch'stn

LAMXÀCHA SIYAM - MIKE BILLY SR.
Lives: Eslha7áńʼ

Mike Billy Is a 7th generation Sḵwx̱wú7mesh canoe carver and is the son of the late Sx̱ayilḵen-Siyam-t Chief Micheal Cedric Billy and Sophia 'Penny' Billy. He carries on the multi-generational and multicultural opportunity for learning about traditional Sḵwx̱wú7mesh ways regarding the canoe and its significance to the Squamish way of life. As master canoe carver he works had to pass on his knowledge and skills to the younger generations through the North Vancouver Canoe Club, Canoe Culture, and many other projects and relationships.

APPENDIX E:

Who Wrote the Plan

From within our own community and our friends who supported us through our community planning journey. Our team worked hard to make sure our peoples voices were heard and communicated true to who we are. The people below spent many hours making this living breathing document what it is today and for the next generations.

From the Nation

JESSICA WALKER (MESTL'ÁXWTS) – PLANNER

Jessica is a proud Sḵwx̱wú7mesh descendant with Ukrainian and Scottish ancestry. Her parents are Lawrence and Joanne Walker, and her grandmothers are Pauline (Penny) Johnston and Doris Korman. Jessica has been one of the lead planners working on the Generational Plan since January 2023 when she moved over from Ayás Mélmen. As someone who grew up away from community, she is passionate about making sure each of our people's voices gets heard and that everyone feels like they belong whether they live near or far. Jessica is a continual learner of Sḵwx̱wú7mesh wool and cedar weaving, graphic art, and traditional plant use and is forever grateful for her many teachers. She feels honoured to be a part of planning for our beautiful and strong community as we move forward to 2050.

RUBY CARRICO - PLANNING MANAGER

Ruby Carrico was born and raised on the unceded and shared territories of the Sḵwx̱wú7mesh Úxwumixw, səl̓ilw̓ətaʔɬ, and xʷməθkʷəy̓əm Nations in what is now known as Vancouver. She comes to her role as Planner with Planning & Capital Projects from the non-profit sector where she worked in housing, facilitation, and community engagement. She has a B.Sc. in Natural Resources Conservation and a Master's Degree in Community and Regional Planning with a specialization in Indigenous Community Planning, both obtained from UBC. Ruby has been with the Squamish Nation since February 2022 is excited and honoured to be working on the Squamish Nation Generational Plan and other planning projects.

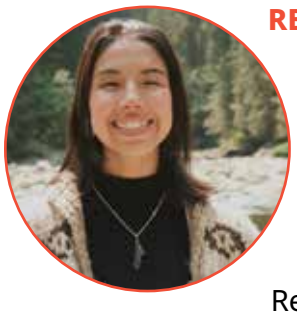
BOB SOKOL (DIRECTOR, PLANNING & CAPITAL PROJECTS)

Bob Sokol is a planner with 30 years of experience working with communities to achieve their desired futures. His work with the Squamish Nation is focused on engaging with Squamish Nation members to chart a course for a sustainable and vibrant future for the Nation encompassing land use, culture, language, health, housing and the environment.

LESLEY CAMPBELL - PLANNING MANAGER (PREVIOUS)

Lesley Campbell is Mik'maq from Newfoundland (NL). Her family is from Miawpukek/Conne River (NL) and Antigonish, Nova Scotia and she was raised in Stephenville, NL. She has been living on Squamish, Musqueam and Tsleil-Waututh territory since 2007. Her husband is from Nak'azdli (Fort St. James, B.C.) and they have 4 children ages 14, 10, 3, and a newborn. Lesley has been working with the Squamish Nation as Manager of Planning with Planning & Capital Projects since January 2021 and considers it an honor to support the Nation in its planning endeavors. Prior to working with Squamish Nation, Lesley worked at the City of Vancouver supporting their reconciliation goals and cultural infrastructure projects. She has also worked at the First Nations Health Authority focused on regional planning and community engagement.

We had two planning interns throughout the process of the plan. We are honoured to have had the support and guidance of these two young Squamish people.



REEVA BILLY

Reeva Billy (ancestral name: Sialtinot) is from the Squamish, Yale and Nuxalk nations. Born and raised in Squamish traditional territory, her family is known for dugout war canoe building and racing. She has been racing in these canoes since she was 6 years old, and as a teenager started helping her father and brother build and renovate dugout war canoes. However, she found her strength in the administrative aspects of the North Vancouver Canoe Club, taking on the roles of; grant writer, treasurer, and spokesperson. In her career, Reeva has continued to develop these skills at the BC Arts Council and Canoe Cultures.

Reeva is working on her BA and majoring in First Nations and Indigenous Studies at UBC, with a minor in Sociology. She is currently hired at Planning and Capital Projects as the Community Coordinator Intern, mainly working with her mentors Jessica and Ruby on the Squamish Nation Generational Plan, as well as strengthening the connection with members from the Squamish Valley.

MASON GAMLEY

Mason comes from the Nahanee family. His mother is Stephanie Nahanee, and his grandparents are Doug and the Late Lynda Nahanee. He was raised by his mother on the Capilano Reserve and is currently residing there. He started his journey with the team In January 2022 as a Planning Intern, where he leaned about indigenous planning work, planning work being done and helped at community events and workshops. Working with the community and hearing their wants and needs, inspired him to continue working in the indigenous planning field and continue to support our Planning Team as the North Shore community coordinator. During his free time, he likes to watch and play sports, play chess, and go for family walks.

Community Working Group (CWG)

ROSEMARIE WILLIAMS – YUSUSULT

I am a resident of the Wiwek'em uxwumixw. My parents are Bernice Moody Reimer John and Rudy Reimer Sr and the late Louie John. I am a Squamish member through my mother Bernice who is the daughter of the late Joseph Moody and Adeline Billy. Her paternal grandparents are the late Napoleon Moody and Nora Baker and her maternal grandparents are Moses Billy and Bertha Charlie. I am married to Richard E Williams and we have a daughter Holly. We have adult children from our previous relationships. I am a wool weaver and am currently employed with Squamish Nation.

SXWPILEMAÁT SIYÁM – CHIEF LEANNE JOE

Sxwpilemaát Siyám, also known as Chief Leanne Joe, of the Squamish Nation, is one of sixteen Hereditary Chiefs of the Squamish Nation and the first female Chief of her Lackett Joe Family. She shares her traditional name with her late father, Sxwpilem Siyám, Chief Philip Joe. Sxwpilemaát Siyám is also a descendent of the Kwakwaka'wakw speaking people and carries the traditional name of Q-Gee-Sea Loud and the Thomas family of the Tsleil-Waututh Nation. Sxwpilemaát Siyám was born and raised on the beautiful shores of North Vancouver while having close relations to her roots on the east coast shores of Vancouver Island. Her family lives in her husband's ancestral territory of the Sylix and Nlaka'pam speaking people, aka Merritt, BC.

Sxwpilemaát Siyám holds space in many organizations, focusing her work on Economic Reconciliation, rematrician and education. She owns her own consulting company, Siyam Consulting. She currently serves as a Trustee for the Squamish Nation Trust, Board member of the New Relationship Trust and the Women in Leadership Foundation and advisory to other committees. Her educational background includes a B.A. in Business, CED Certificate, and other related training and experience.

Her greatest role is being a mom. Her son is paying witness to the legacy work she embodies every day.

WENDY LOCKHART LUNDBERG

Wendy dedicates her work on the Generational Plan to her late mother Nona Baker and her late grandparents Henry 'Hawkeye' Baker and Mona Baker of Eslha7an and Stá7mes.

Her most vivid childhood memory of time spent in Sḵwx̱wú7mesh Temíxw (Squamish territory) was attending a powwow and canoe races in the 1960s after the Indian Act ban on cultural ceremonies was lifted.

Wendy would later realize the impact of colonization when, as an advocate, she challenged discriminatory provisions in the Indian Act, Canadian Human Rights Act and First Nations Land Management Act to restore her mother and all marginalized Indigenous women to their birth communities.

Wendy brings her knowledge and lived experience of testimony in the Senate, House of Commons, BC Legislature and National Inquiry into Missing and Murdered Indigenous Women and Girls to the community working group.

As a Sḵwx̱wú7mesh Úxwumixw elder living in xʷməθkʷəy̓əm (Musqueam) territory, Wendy is also a member of Xwí7ski, representing elders living away from the community.

TIAOUTENAAT – ROBERTA 'JACKIE" WILLIAMS

Hello my friends, family and community members near and far, people know me as Jackie. I'm a committee member of The Generational Plan for the last two years. I have very much enjoyed my experience and input for those living on and off reserve.

My father is a hereditary chief his name is Richard Billy Sr., Siamshun, my late mother Anne Billy (Joe), Keekyick, My late grandparents were Moses Billy and Bertha Billy (Douglas), my great grandfather the late Dominic Charlie, Emma Douglas.

I was born and raised in Squamish Valley, grew up in Waiwakum, married Henry Williams and now live in Yekwupsum. We have two children, Jaime and Matthew and three grandchildren, Isaiah, Julia and Bella.

I worked in the Finance Department of Squamish Nation but dedicated my life to raising our children and co-raising our grandchildren. I have been involved in community gatherings, meetings, parent PAC while the kids were growing up. Lifelong member of Squamish Velley Parent Advocacy Committee, Enhancement Agreement for school district #48. I ran various boys and girls groups, was a committee member of Stam7mes Chief Bingo Committee, Tumbleweeds Club, St. Joseph Bingo.

Currently I am enjoying visiting the Ayas Lam Family Program as an elder, sit on Chiaxw, Generational Plan, Electoral Commission and always attend meetings within our community and district.

Education is very important for me as I look at this as an opportunity for our young people to gain effective tools to come back home to care for our communities.

Protecting our territory is the utmost important as we need to protect our land and environment for future generations.

I care deeply for my family, friends and community and try to be a good advocate and will continue to do so.

LES HARRY

We are also want to recognize Les Harry who was a part of the CWG and had a big part of making the plan what it is today.

Consultants

WILLIAM TROUSDALE

William Trousdale's heritage is Irish, Austrian with some English and French as well. William is Principal of EcoPlan International who, along with Regenative Design, provided technical planning support to the Generational Plan since 2021. His contributions to the Generational Plan, which commenced in the early stages of 2021, stand out as a highlight of his career.

ALANNA QUOCK

Alanna Quock is Principal of Regenative Design, an interdisciplinary practice working within the realms that support living well in the world. Our work engages with emergent process at the intersections of planning, architecture, design, social change, and pattern disruption in the service of healing at, and across, all scales of life. Alanna is learning to listen to the knowing in her bones, and let everything else she knows bring that knowing into being. Her bones have Tahltan, Tlingit, Celtic, northern, and coastal roots.

The Generational Plan is Alanna's first comprehensive planning project and it was been an absolute pleasure and honour working with the perspectives that were shared, listening deeply, rethinking and reworking, and watching the feelings emerge.

DEANNA CUMMINGS

Deanna Cummings is a Dutch and Irish settler from Amiskwaciy (Edmonton), Treaty 6 territory. She now lives in the traditional territories of the Musqueam, Squamish and Tsleil-Waututh Nations. As an Associate Planner with EcoPlan International, she has supported the creation and work of the Generational Plan since May 2022. Her work focused on uplifting and amplifying Sḵwx̱wú7mesh community voices through supporting engagement and illuminating them within the writing of the Generational Plan. Working as part of the project team and for Sḵwx̱wú7mesh Úxwumixw has been a highlight of her career, for which she feels immense gratitude.

NICOLE JAHRAUS

Nicole Jahraus is multi-disciplinary designer, deep listener and Associate with the Regenative Design project team. Raised on the ocean-weathered coasts of the Lekwungen and Coast Salish speaking peoples, Nicole now lives and works on mistahi-sâkahikanihk (Lac La Ronge) in Treaty 6, homeland of the Woodland Cree. Nicole is sensitive and responsive to the needs and values of diverse communities, and works to amplify and empower community voices through her work at Regenative. Nicole is very appreciative to have had the opportunity to collaborate with the Generational plan team and to work with and honour the incredible amount of community perspectives that were heard in this project and process.

KATHERINE LEVETT

Katherine Levett is a Barbados-born settler with Jamaican and English parents. She has been living on Squamish, Musqueam and Tsleil-Waututh territory since 2016. As a planner with EcoPlan international, Katherine began working on the Generational Plan in the middle of 2022. Katherine's role was focused on supporting engagement. She felt honoured to hear stories and ideas from Elders, youth, and community members and is grateful to have contributed to the Generational Plan.

TREVOR COGHILL

Trevor Coghill is a graphic designer with EcoPlan, living in the traditional territory of the Kómoks First Nation. Through his work he strives to give clear and honest visual representation to the thoughts, facts, feelings, numbers, stories, and ideas that make up a project. Trevor has been designing things for over 30 years but never before with the deep personal connection witnessed while working with the Sḵwx̱wú7mesh project team on the Generational Plan. He is ever grateful for the experience and perspective.

APPENDIX F:

Squamish Language Glossary

SQUAMISH TERM	WHAT IT MEANS
Chet wa asch'eẃá	Genuinely Care
Chet wa ta7lt ta sneẃíyalhcht	Learning the advice of the Squamish
Chet wa tkwáya7nnitway iy chet wa k̲w'ú7tsu	Listen & Engage
Chet wanáxws ta s7ulh swa7áḿ	We respect our ancestor and our descendants - 'Taking care of our longhouse'
Chet xwekws i7x̲w stam na k̲éxwencht	We gather everything we use - 'Gathering Materials'
Chiý́áxw	Name of Child and Family Law project
Ch'ek̲ch'ek̲ts	Chuckchuck
Ch'iyák̲mesh	Cheakmus
Ch'k̲w'elhp	The name of one of our villages, located by what is now called Gibsons
Eslhílhkw'iws Chet	We are all related, the name for the Sk̲wx̲wú7mesh Census
Estítkw	Sheltered, safe – used to define 'Security'
Estétx̲w	Be correct, right, definite – used to define 'Trust'
Esk̲w'úk̲w'ulh	Be ready or prepared to start – used to define 'Purpose'
Eslhílhkw'iws	Be connected to it or related to someone – used to define 'Belonging'
Ha7lh Stélmexw kwelh tiná7 chet	We come from good people
Iý́ím	Strong
Kwétsiwit na naḿ x̲ex̲	Those who went to war (story of our two sisters)
Kwétsi syets tl'a Generational Plan	The story of our Generational Plan'

SQUAMISH TERM	WHAT IT MEANS
Kwi heḿí eḵ’ stélmexw á7aẃt tl’a nímalh	The future of our Nation
Na estétx̱w sḵwálwen cht	Feeling of Trust
Na estítkw sḵwálwen cht	Feeling of Security
Na esḵw’úḵw’ulh sḵwálwen cht	Feeling of Purpose
Na eslhílhkw’iws sḵwálwen cht	Feeling of Belonging
Na wa nelhnílhtway ta úxwumixw	The people go through it together
Nch’ḵaý	Mount Garibaldi
Nch’ú7mut	Be in unity
Nexwníẃ	Advice, teaching, upbringing, instructions, ways, fashion, manners. This learning is specific to who or where we learned from. Can represent a specific set of teachings that come from a family. See page 17 for more details.
Scheńḵ	The name of one of our villages
Seńáḵw	The name of one of our villages located in Vanier Park (Kitsilano area)
Siyáḿin	A siýáḿ is sometimes used as a title for individuals and sometimes used as an honorific term of endearment for someone highly respected. It can mean highly honoured person; rich person. The suffix /-min/ or /-miń/ is sometimes added to a word to mean a piece; half; side. The term siyáḿin can refer to a siýáḿ’s area, or an area that a siýáḿ is responsible for. In the late 1800s, when early Christian missionaries worked with our people to translate sections of the Bible, our people at the time translated kingdom as siyáḿin. Siyáḿin can also refer to Council.
Siýáḿ Smánit	The St’á7mes Chief
Siýáḿs	Treat someone like a chief, or respect someone like a chief. See page 17 for more detail.
Sḵwx̱wú7mesh	Squamish

SQUAMISH TERM	WHAT IT MEANS
Sḵwx̱wú7mesh sníchim	Squamish language
Sḵwx̱wú7mesh Úxwumixw	Squamish Nation
Sḵwx̱wú7mesh-ulh Temíxw	Squamish traditional territory
Slhx̱i7lsh	Name of the rock that is now known as Siwash Rock
Sneẃíyelh	Advice, an opinion or recommendation offered as a guide to action. Or something that is taught, teachings that are to be followed. See page 16 for more detail.
St'á7mes	The name of one of our villages (located in the Squamish Valley)
Staḵw	Water, the waters
Stélmexw	An Indigenous person, person, or human being. See page 18 for more details.
Sx̱eláltn	An ancestors name
Sx̱way̓x̱wey	Ceremonial Mask
S7ulh nexwníẃ	Our Values
s7ulh wa nexwniẃéyalh	Our Ways of Education
Ta wa lhtiḿá na7 ta laḿ	Our way of life together - 'Our way of life in our longhouse'
Tem nexw7áy̓stway	The time of transformation
Tem X̱aays	The time of the transformer brothers
Temíxw	The land or earth
Ti s7a7ú7 swa7áḿ-cht	Our first ancestor
Tiná7 cht ti temíxw	We come from this land, a squamish history book. See page 39 for more details.
Tl'a7áshen	Feast
Ts'eḵánchtn	An ancestors name
Úxwumixw	Nation, village, villager. Our connection to Sḵwx̱wú7mesh Territory, the relationship between the Land and Sḵwx̱wú7mesh People. See page 16 for more details.

SQUAMISH TERM	WHAT IT MEANS
Wa chet nexwníẃen ta nexwníẃ tl'a Sk̲wx̲wú7mesh	Follow the ways of the Squamish
Wa chet tethíḿ ta tl'ak̲taẃtxw	Building our Longhouse'
s7ulh kwis Úxwumixw	Our Way of Being a Nation, the title of the in-progress Squamish Nation Constitution
Wanáxws	Treat someone with respect, believe someone, respect or honour someone. A relational concept that connects us with our environment through respect. See page 18 for more details
We7ús chet ta Sk̲wx̲wú7mesh siy̓áḿin	We assert the rights and title of the Squamish
X̲aays	Transformer brothers
X̲ex̲eńantm i7x̲w temíxw	Ice Age
X̲wáy̓x̲way	A village at Lumberman's Arch

APPENDIX G:

Glossary

*These are the **planning terms** used within the Generational Plan.*

PLANNING TERM	WHAT IT MEANS
Action	Specific tasks or steps that need to be taken to achieve an objective.
Comprehensive Community Plan	A community-driven plan that covers all aspects of the community and lays out a vision and goals for the long term. The Generational Plan is a Comprehensive Community Plan.
Core Values	What is most important to us, serving as a compass that shapes our priorities and overall direction.
Evaluate	This is the process of looking back on the monitoring data and asking: "What can we do better?"
Feelings	These are the Generational Plan's fundamental objectives indicating the underlying reasons why we are taking actions and decisions.
Guiding Principles	Foundational rules that guide our behaviour and decision-making. They provide a stable framework that can be applied to the Generational Plan to ensure consistency and integrity.
Implementation	the step-by-step process of completing actions or projects.
Monitor	This is the process of regularly gathering data to answer the questions: "Are we doing what we said we would do?" and "Is it having the impact we want on our objectives?"
Plan	A tool used to prepare and work towards a desired future, describing what we can do and why we want to do it.
Priority	The most important things that we must address, do or deal with in relation to everything else.
Ways we can make it happen (Actions)	These are things we can do to achieve our objectives.
What our people want to see	These are the Generational Plan's supporting objectives providing more specific direction and reasons why we are taking actions and decisions.

*These are some of the **general terms** we have used within the Generational Plan.*

GENERAL TERM	WHAT IT MEANS
Accountability	Being responsible for our own actions.
Advocate	To speak or act in favour of something or someone, show support.
Cultural awareness	The understanding, recognition, and appreciation of different cultural practices, beliefs, values, and traditions. Cultural awareness involves being sensitive to cultural differences and promoting respect, inclusivity, and understanding among individuals from diverse cultural backgrounds.
Cultural competency	The ability to both understand and communicate with people across cultures.
Engagement	Listening to and working alongside members from our community to hear about what is important to them and how we can work towards it.
Financial Literacy	Having the knowledge and skills required to make sound financial decisions.
Generation	A group of people born and living during the same time (20-30 year time span).
Governance	How our Nation is guided, organized and managed responsibly.
Inclusion	Being made part of something, being part of a group.
Intergenerational	Relating to or involving different generations, referring to the interaction, exchange, or transfer of knowledge, traditions, and values between older and younger generations.
Intergenerational Trauma	Trauma that gets passed down from those who directly experience an incident to the coming generations.
Knowledge keepers	Individuals within our community who possess and preserve traditional knowledge, cultural practices, and teachings.
Lateral Violence	When people who have faced oppression direct their feelings of hurt, anger, and blame to those they work with.
Municipality	A city or town that has their own local government. The municipality is responsible for areas such as parks, community water systems, local police, roadways and parking. They receive authority for these areas from the provincial governments. (i.e District of North Vancouver or City of Vancouver).
Place names	Names given to specific locations or geographical features that hold cultural, historical, or spiritual significance to us.

GENERAL TERM	WHAT IT MEANS
Protocols	Established customs, rules, or guidelines that govern our social interactions, ceremonies, or events within a specific cultural or community context. Protocols emphasize respect, reciprocity, and adherence to our traditional practices.
Resilient	The ability to bounce back after challenges and tough times.
Self-Determination	The ability to be able to choose, make up your own mind, or to be able to make choices and decisions over your own life.
Stewardship	How we take care of everything that is given to us, including the lands and waters.
Sustainable	The ability to maintain or support a process continuously over time. For example, using resources in a way that we can keep doing so for a long time.
Transparency	Being open about what you are doing and why, being accountable for your actions.
Urbanization	The increasing movement of people into cities and away from rural areas, expanding those cities.
Wellbeing	Being happy, healthy, and having our needs met — encompassing physical, mental, emotional, spiritual and social dimensions.

APPENDIX H:

Nation Documents and Plans

The below nation documents and plans were used as foundation and building block to support the creation of the generational plan. We want to honour and recognize all the hard work and planning that has already been done for many generations.

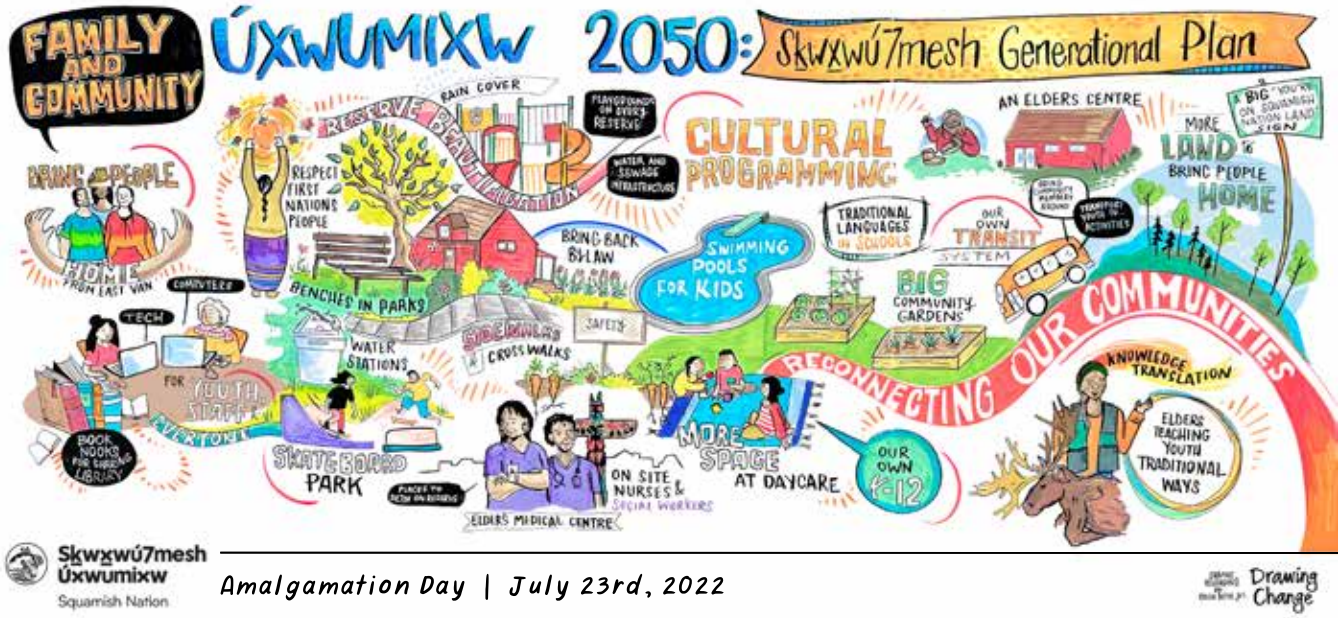
- Reserve Origins – Graham Allen Reports (1979)
- Capilano Master Plan (2004)
- Squamish Nation Strategic Plans 2020-2023 & 2022-2026
- Squamish Nation Community Health Survey (2014)
- Ayás Méńmen Longhouse Model & Framework Approach to Practice & Healing
- Hiýáḿ 2021-2026 Strategic Plan
- Nch'ḵaý Strategic Plan
- X̱ay Temíxw Land Use Plan (2001 & 2023)
- Physical Development Plan Phase 1 (1992) & Phase 2 (1996)
- Building Our Future
- Building Community Together: A resource guide for Squamish homeowners (2009)
- A Community Development Plan (2010)
- Squamish Nation Family Meetings: Feedback from Squamish Nation Members on the Community Development Plan (2013)
- Housing Plan (2017)
- Reclaiming Education Report (2022)
- SN Annual Reports – 2014, 2016, 2021, 2022, & 2023
- Members Communication Survey Report (2020)
- Syú7yuxwa (elders) Recreation Program Survey Final Report (2016)
- 2021 Squamish Nation Department Summary
- Yúustway Health and Wellness Communications and Engagement Member Survey Results (2020)
- Our Journey Towards Wellness: 10-year Community Health & Wellness Plan (2019-2029)
- Bringing Our People Home: Squamish Nation approves new initiatives for housing (2020)
- Elders Program Plan (2023)
- Climate Legacy Strategy and Framework (In Progress)
- Squamish Nation History Book: tiná7 cht ti temíxw (We Come From This Land) (2023)
- Values and Principles Index Report (In Progress)
- Public Safety Report (2023)

APPENDIX I:

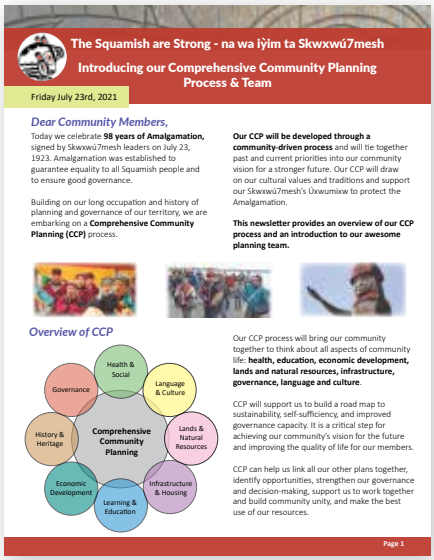
Generational Plan Documents

Below is a list of generational plan documents and graphic recordings that were used to communicate information about the Generational plan and what was shared with us by community. Due to the length of the documents, we have made them into a list with their cover pages. If you would like to see or have any of these documents, please reach out to generational@squamish.net or call Planning and Capitals Project office at 604-904-7474.

OUR ÚXWUMIXW 2050 GRAPHIC RECORDING
Amalgamation Day 2021 & 2022



SQUAMISH CCP NEWSLETTER 1
July 2021


The Squamish are Strong - na wa iÿim ta Skwxwú7mesh

Introducing our Comprehensive Community Planning Process & Team

Friday July 23rd, 2021

Dear Community Members,

Today we celebrate **98 years of Amalgamation,** signed by Skwxwú7mesh leaders on July 23, 1923. Amalgamation was established to guarantee equality to all Squamish people and to ensure good governance.

Building on our long occupation and history of planning and governance of our territory, we are embarking on a **Comprehensive Community Planning (CCP)** process.

Our CCP will be developed through a community-driven process and will tie together past and current priorities into our community vision for a stronger future. Our CCP will draw on our cultural values and traditions and support our Skwxwú7mesh's Úxwumixw to protect the Amalgamation.

This newsletter provides an overview of our CCP process and an introduction to our awesome planning team.

Overview of CCP

Comprehensive Community Planning: Health & Social; Language & Culture; Lands & Natural Resources; Infrastructure & Housing; Learning & Education; Economic Development; History & Heritage; Governance

Our CCP process will bring our community together to think about all aspects of community life: **health, education, economic development, lands and natural resources, infrastructure, governance, language and culture**.

CCP will support us to build a road map to sustainability, self-sufficiency, and improved governance capacity. It is a critical step for achieving our community's vision for the future and improving the quality of life for our members.

CCP can help us link all our other plans together, identify opportunities, strengthen our governance and decision-making, support us to work together and build community unity, and make the best use of our resources.

Page 1

OUR ÚXWUMIXW 2050 NEWSLETTER 2
November 2021

Our Úxwumixw 2050

Sḵwx̱wu7mesh's Comprehensive Community Plan

Newsletter 2 • November 2021

What is a Comprehensive Community Plan (CCP)?

This plan will describe our VISION for the future and how we will get there. It will be developed by our community members, and will cover all aspects of our nation, such as: culture and language; the economy; education; governance; health and well-being; infrastructure and housing; and land and resources. The CCP will be a guidebook and instruction manual for Squamish staff and Council.

Who's working on it?

Lesley and Bob from Ta na wa Shëway 17ɣw ta Úxwumixw (Planning & Capital Projects) have been organizing the project. We recently hired EcoPlan and Regenative Design to help with outreach and analysis. There is a staff advisory team and we are organizing a community advisory team this fall. We're also working with Kyla and Katie, UBC Indigenous Community Planning students.

What have we done so far?

Creating a CCP is like cooking up a big feast. So far we've been making preparations in the kitchen, but haven't started cooking yet. We've asked Council, directors, and staff to help out. We have staff to manage the work. At Amalgamation Day we asked members to share their dreams for the future. Right now we're getting ready to reach out to members and gather more ideas, hopes, worries, and dreams. This will help us understand, from members, what's our vision for the future? And, What do we need to be working on to get there?

What would you like to see in a generation? Share your ideas here:

or text your answers to (778) 652-3838

Sḵwx̱wú7mesh Úxwumixw
Squamish Nation

OUR ÚXWUMIXW 2050 NEWSLETTER 3
May 2022

Our Úxwumixw 2050

Sḵwx̱wu7mesh's Generational Plan

Newsletter 3 • May 2022

What is Úxwumixw 2050?

This is a community-created plan for how we want our future to be and how we will create that future. It will cover all aspects of our nation: culture and language; our economy; education; governance; health and well-being; infrastructure and housing; and land and resources. The plan will be a guidebook and instruction manual for Squamish staff and Council.

Lesley, Ruby, and Bob from Ta na wa Shëway 17ɣw ta Úxwumixw (Planning & Capital Projects) are leading this project.

What's happening?

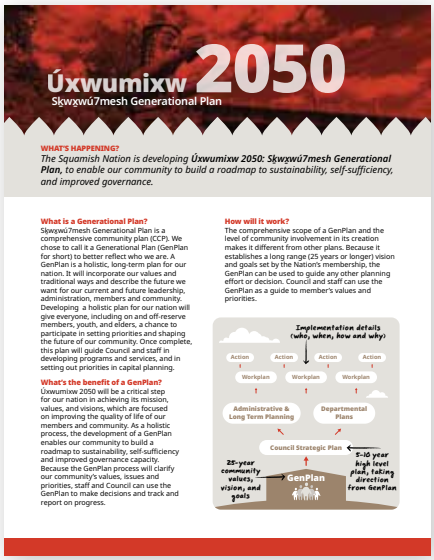
So far this year we have had meetings with youth, with Council, and regular meetings with staff. We were at the Springtime Festival, the Youth Centre, and the Community Wellness Day.

FIND US ONLINE OR AT ANY OF THE UPCOMING EVENTS LISTED HERE:

May	Thursday May 26	*5:00-9:00pm (Meal at 6pm) Department Open House @ Totem Hall*
	Tuesday May 31	*5:00-9:00pm (Meal at 6pm) Department Open House @ CJMC*
June	Saturday June 4	*SV Community Event @ Totem Hall*
	Wednesday June 8	*10am-2pm Elders Lunch @ North Van Elders Centre*
	Wednesday June 15	*10am-2pm Elders Lunch @ Totem Hall*
	Wednesday June 22	*4:00-8:00pm Generational Plan Salmon BBQ @ CJMC*
	Saturday June 26	*noon-4:00pm Summer Festival @ CJMC*
July	Tuesday July 5	*5:00-9:00pm (Meal at 6pm) Department Open House @ CJMC*
	Thursday July 7	*5:00-9:00pm (Meal at 6pm) Department Open House @ Totem Hall*
	Saturday July 23	*Amalgamation Day*

Sḵwx̱wú7mesh Úxwumixw
Squamish Nation

ÚXWUMIXW 2050 - INFO NEWSLETTER FOR COMMUNITY EVENTS
2023


Úxwumixw 2050

Sḵwx̱wú7mesh Generational Plan

WHAT'S HAPPENING?

*The Squamish Nation is developing **Úxwumixw 2050: Sḵwx̱wú7mesh Generational Plan,** to enable our community to build a roadmap to sustainability, self-sufficiency, and improved governance.*

What is a Generational Plan?

Sḵwx̱wú7mesh Generational Plan is a comprehensive community plan (CCP). We chose to call it a Generational Plan (GenPlan for short) to better reflect who we are. A GenPlan is a holistic, long-term plan for our nation. It will incorporate our values and traditional ways and describe the future we want for our current and future leadership, administration, members and community. Developing a holistic plan for our nation will give everyone, including on and off-reserve members, youth, and elders, a chance to participate in setting priorities and shaping the future of our community. Once complete, this plan will guide Council and staff in developing programs and services, and in setting out priorities in capital planning.

What's the benefit of a GenPlan?

Úxwumixw 2050 will be a critical step for our nation in achieving its mission, values, and visions, which are focused on improving the quality of life of our members and community. As a holistic process, the development of a GenPlan enables our community to build a roadmap to sustainability, self-sufficiency and improved governance capacity. Because the GenPlan process will clarify our community's values, issues and priorities, staff and Council can use the GenPlan to make decisions and track and report on progress.

How will it work?

The comprehensive scope of a GenPlan and the level of community involvement in its creation makes it different from other plans. Because it establishes a long range (25 years or longer) vision and goals set by the Nation's membership, the GenPlan can be used to guide any other planning effort or decision. Council and staff can use the GenPlan as a guide to member's values and priorities.

WHAT WE HEARD REPORT
July 2023

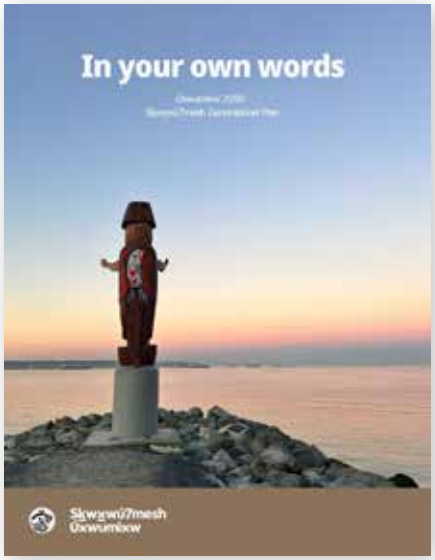
Úxwumixw 2050:

Sḵwx̱wú7mesh Generational Plan

WHAT WE HEARD
Engagement Consultation
Summary Report

Sḵwx̱wú7mesh Úxwumixw
Squamish Nation

IN YOUR OWN WORDS DOCUMENT
July 2023


In your own words

Sḵwx̱wú7mesh Úxwumixw

Below is a list of documents and posters that were used during our community engagement. If you would like to see any, please reach out to generational@squamish.net or call the Planning and Capital Projects office at 604-904-7474.

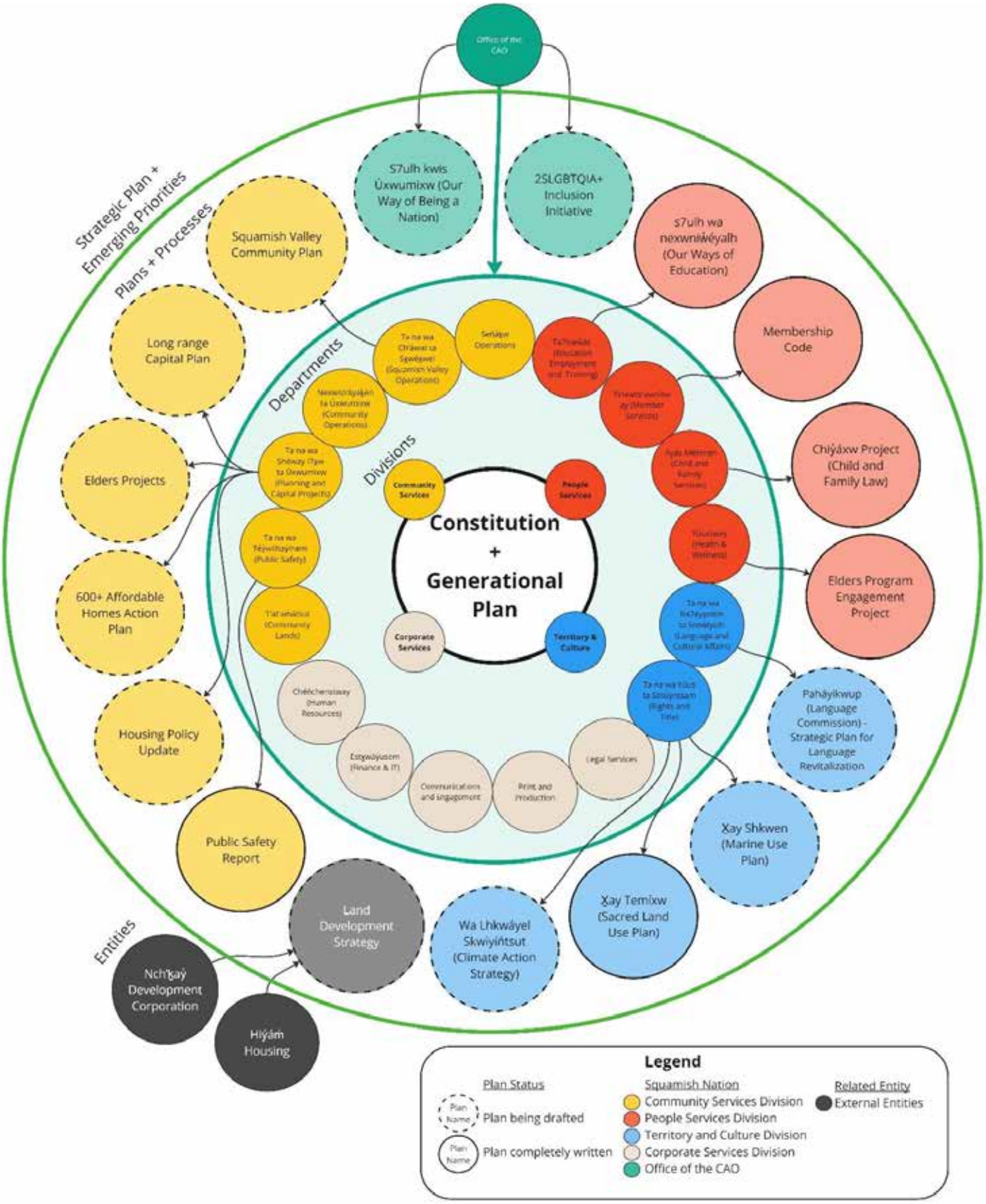
- Amalgamation day idea posters – July 2022
- Kids colouring sheet – 2022
- IdeaShare Poster – 2022
- Goals Posters for Spring Festival – 2023
- Maps from Ayás Ménmen summer festival – July 2023 (Available upon request due to size)
- Úxwumixw 2050: Postcard – Summer 2023
- 4 Senses Posters for Community events – Fall 2023
- Family dinners flyer – Fall 2023
- Elders hand outs and information
  - June 2022
  - October 2022
  - Nov/Dec 2022
  - Jan/Feb 2023
  - March 2023

APPENDIX J:

Ecosystem of Planning

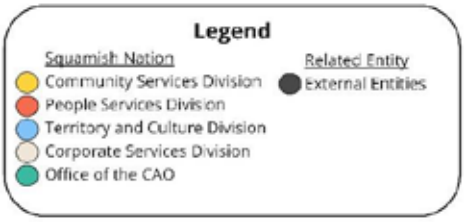
PART 1: Planning Document Hierarcy

PART 2: Plans and Corresponding Lead Departments



PART 3: Plans and Associated Departments

Plan	Lead Department	Supporting Departments				
600 Affordable homes plan	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)	Nch'k̓ay̓ Development Corporation	Hiy̓áṁ Housing			
Elders Care Homes and Centres	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)	Nch'k̓ay̓ Development Corporation	Yúustway (Health and Wellness)			
Long Range Capital Plan	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)	Nch'k̓ay̓ Development Corporation	Estx̱wáy̓usem (Finance)			
Housing Policy Update	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)	Ts'íxwts'íxwnítway (Member Services)	Nexwsp'áyak̓en ta Úxuwmixw (Community Operations)	Ta na wa Ch'áwat ta Sx̱wéx̱wel (Squamish Valley Operations)	Wa Ns7eyx̱ ta Temíxw (Community Lands)	Hiy̓áṁ Housing
Úxwumixw 2050: Sk̓wx̱wú7mesh Generational Plan	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)					
Public Safety Task Force	Ta na wa Téy̓wilhay̓lhem (Public Safety)	Community Operations (Nexwsp'áyak̓en ta Úxwumixw)	Ta na wa Ch'áwat ta Sx̱wéx̱wel (Squamish Valley Operations)			
Land Development Strategy	Nch'k̓ay̓ Development Corporation and Hiy̓áṁ Housing	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)				
S7ulh kwis Úxwumixw (Our Way of Being a Nation)	Office of the CAO					
2SLGBTQIA+ Inclusion Initiative	Office of the CAO-supported Community Initiative					
Chiy̓áxw Project (Child and Family Law)	Ayás Méṅmen (Child and Family Services					
Squamish Valley Community Plan	Ta na wa Ch'áwat ta Sx̱wéx̱wel (Squamish Valley Operations)	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)				
s7ulh wa nexwniẇéyalh (Our Ways of Education)	Ta7lneẇás (Education Employment and Training)	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)				
Membership Code	Ts'íxwts'íxwnítway (Member Services)					
Elders Program Engagement Project	Yúustway (Health and Wellness)	Ts'íxwts'íxwnítway (Member Services)	Ta na wa Shéway I7x̱w ta Úxwumixw (Planning and Capital Projects)	Ta na wa Ch'áwat ta Sx̱wéx̱wel (Squamish Valley Operations)		
Strategic Plan	Council	All Departments				
Wa Lhkwáyel Skwiyíńtsut (Climate Action Strategy)	Ta na wa Yúus ta Stitúyntsam (Rights & Title)					
X̱ay Temíxw (Sacred Land Use Plan)	Ta na wa Yúus ta Stitúyntsam (Rights & Title)	Wa Ns7eyx̱ ta Temíxw (Community Lands)				
X̱ay Shkwen (Marine Use Plan)	Ta na wa Yúus ta Stitúyntsam (Rights & Title)					
Paháyikwup (Language Commission)	Ta na wa Ns7éyx̱nitm ta Sneẇíyelh (Language and Cultural Affairs)					



Sḵwx̱wú7mesh
Úxwumixw
Squamish Nation